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"He shall speak peace unto the nations: and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

An International Review of Christian Progress

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CONTENTS

	Page
OUR NEW EDITOR	195
Closing Time, Gentlemen!	196
THE EVANSTON ASSEMBLY. Kenneth Grubb	197
Good Neighbours	200
PROGRESS IN TURKEY. Paul H. Nilson	201
INDIA REVISITED. Alexander McLeish	207
Christian Conference in East Germany	212
AFRICAN SKETCHES. Claude de Mestral	213
The Church among the Kikuyus	219
Non-Professional Missionaries	219
LABOUR IN AFRICA. Cecil W. Scott	220
Russian Orthodox Church	223
ROLAND ALLEN—VOICE IN THE WILDERNESS. H. R. Boer	224
Paintings by Young Africans	231
CHURCH, HOME, AND FAMILY. Irma Highbaugh	232
IN THE ORKNEY AND SHETLAND ISLANDS. An Island Minister	239
A Missionary Honoured	240
NINETY-TWO—AND STILL A MISSIONARY. J. Semmelink	241
Freedom in Peril	243
THE WORLD TO-DAY. E. J. Bingle	245
THE MEANING OF EMPIRE	251
Help Malaya!	255

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

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Our New Editor

SIR KENNETH GRUBB, C.M.G., LL.D., is well known to the readers of this magazine. He first joined *World Dominion* twenty-five years ago as my colleague in survey work. During that period he travelled widely throughout Latin America, the United States, Spain, Portugal, India and South Africa. The result was a series of surveys of the Christian situation. In this field ten works stand to his credit, to which was added the *Christian Handbook of South Africa* in 1938.

Then came the war, when he became head of the Latin American section of the Ministry of Information, and, two years later, Controller of Foreign Publicity, and finally of Overseas Publicity. This opened up many new channels for his superabundant energies, and we find him taking a prominent part in various cultural and learned societies, too many to mention. His final commitment was that of Secretary-General of the Hispanic and Luso-Brazilian Councils (1946-1954) with which he combined many other positions, mainly in the missionary world, of which the chief were, President of the Church Missionary Society, Vice-President of at least six missionary organizations, and Chairman of many of the co-operative and international councils of Edinburgh House and of the World Council of Churches. He has done notable service as Chairman of the Commission of the Churches on International Affairs, at both the World Council level and on the British Committee.

He figures in many Church of England Councils, and in other church capacities too numerous to mention here. The marvel is that he has been able not only to keep his connection with all these interests alive, but also to make such an effective contribution to them. He has meanwhile helped to develop a growingly useful connection between World Dominion and the International Missionary Council by acting as Chairman of our joint Committee of Survey and Research, and Joint Editor of the *World Christian Handbook*, at the same time being British Chairman of the Finance Committee of the International Missionary Council.

America honoured him with the degree of Doctor of Law for his service to International Affairs, and, after his war service, the British Government gave him the C.M.G. The Coronation Honours saw him knighted.

He is giving up many of his more secular appointments in order to concentrate more fully on Christian service, and it is with particular pleasure that we of World Dominion welcome him again into our ranks as Executive Trustee and, according to Dr. Cochrane's expressed wish, as Editor of *World Dominion*.

A. McL.

Closing Time, Gentlemen!

In 1869 a periodical called the *Journal of the Goncourt Brothers* described a conversation between leading scientists of the day who predicted that in a hundred years men would discover the secret of the atom. "We have the feeling," states the *Journal*, "that when this time comes to Science, God will come down to earth . . . and will say to Humanity the way they say at 5 o'clock at the saloon, 'Closing time, gentlemen.'"

This is a concluding quotation in a long and illuminating article recently published in the *New York Times* on the subject of the Hydrogen Bomb and the Cobalt Bomb. The latter is really a development of the Hydrogen Bomb. Its principal difference is in the material of the shell that surrounds the active ingredients. In the case of the H-Bomb, this shell is of steel, which only becomes mildly radioactive, but a shell of cobalt is itself vaporized in the explosion and transformed into a deadly radioactive cloud, three hundred and twenty times more powerful than radium. This cloud can be blown by the wind over thousands of miles, destroying all life in its path. It was of this type of bomb that Albert Einstein said, in 1950, "If successful, radioactive poisoning of the atmosphere and hence annihilation of any life on earth, will have been brought within the range of technical possibilities."

However, the very fact that such a weapon is necessarily indiscriminate and of a very imprecise character probably means that the danger from it seems to be more hypothetical than real, and perhaps it is unnecessary to complicate or swell the catalogue of horrors in the modern world by adding this particular one to it. It is an ironical comment on the inability of man divorced from God to control his destiny and the instruments at his command that another type of "cobalt bomb" is used as a substitute for radium in the treatment of cancer.

> *". . . man, proud man,*
> *Dressed in a little brief authority,*
> *Most ignorant of what he's most assur'd,*
> *His glassy essence, like an angry ape,*
> *Plays such fantastic tricks before high Heaven*
> *As makes the angels weep."*

¶ *The Assembly will affirm Christ as the World's hope*

The Evanston Assembly

Kenneth Grubb

EVANSTON is a suburb of Chicago on the very shores of Lake Michigan in the State of Illinois. It is described by Americans as a medium-sized mid-western city, and on the wooded campus of its North-Western University the Second Assembly of the World Council of Churches will meet in August.

The World Council had its birthday on 23rd August, 1948, at Amsterdam and at Evanston it will be six years old. Most of those who were present at the constituent act of covenant and worship when the Council was founded have written or spoken impressively of the solemnity of the occasion and of the hope and joy with which they were filled. I must admit that I reacted somewhat differently and coming away from the Nieuwe Kerk in Amsterdam I found myself repeating the well-known lines of Matthew Arnold,

> Tasks in hours of insight willed
> Must be in hours of gloom fulfilled.

But the churches of the world, meeting through their delegates at Amsterdam, were right to interpret the mood of high purpose in terms of joy and hope. They came from 153 churches in 43 different countries and what they said included the following words:—

> We are one in acknowledging Christ as our God and Saviour. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race. But Christ has made us His own and He is not divided. In seeking Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together . . . in thankfulness to God we commit the future to Him.

So it comes about that for the second time, in 1954, the churches of the world, through their delegates, will once more be all with one accord in one place. There will be 600 delegates this time, officially elected or appointed by their churches, an equal number of accredited visitors, and 150 specially invited consultants, who will be experts in one or other of the various topics that come before the Assembly. Although the meetings will go on for over a fortnight, it is expected that the majority of the delegates will survive.

Of the 600 delegates, appointed by the member-Churches, 61 are allocated to the United Kingdom and Eire. Of those 61, 23 are sent by the Church of England and other Anglican Churches, 15 by the Church of Scotland and other Presbyterian Churches, and the remainder are divided among the Baptists, Congregationalists, Methodists, Churches of Christ, and Moravians.

The Assembly starts on 15th August (Sunday) with an opening sermon at 10.0 a.m. It ends on 31st August at 11.30 a.m. with an act of Christian worship. There are services of worship every weekday at 8.45 a.m. and 10.0 p.m.

In some ways this Second Assembly will be a tougher proposition than the first. Although it is true that to start a movement requires much initiative and not a little careful negotiation, nevertheless, when once something is launched, whether it be a new liner or a new organization, the act is accompanied by a certain high fervour and hope. But, as the years go by, the gloss and polish become worn, the real grain of the wood shows, and then comes the stage when the question arises, Is this the soundest timber of the forest, or is it already secretly infected by a subtle dry rot? It is, indeed, possible that a good deal of the dry and maybe even a little of the rot will find its way into the Evanston discussions, but I do not think that in this great Assembly there will be any responsible person who desires to go back upon the pledge made by the delegates present at Amsterdam.

But, in spite of this broad conviction, the Second Assembly will not be an easy time. Members will naturally wish to examine the record of the first six years. They will want to know whether the organization, which claims the co-operation of so many churches, has been conducted with both discretion and energy, whether it has concentrated upon those tasks which are of first and burning importance to the future of Christendom, including its expansion through evangelization, its numerous tasks in the fields of the world, whether it be care for refugees or negotiations in the areas of racial tensions or international affairs. Moreover the World Council of Churches, like all central organizations, easily becomes the target for criticism. It has been criticized by conservative groups because of its basis and the general tenor of its discussions and the comprehensiveness of its membership. It has been criticized from the angle of those who want some special action taken to which the World Council will not commit itself, such as the Christian Pacifist groups. And it must be remembered that a central organization with many members, of very varying traditions, from most of the accessible countries of the world, is always faced with the difficult question of the legitimate limits of compromise.

On the other hand, the World Council has increasingly proved to be a place where the differences between the churches can be fully explored, especially those differences of faith and order, which are not merely differences but divisions. In the years which have elapsed since Amsterdam the nature of these divisions has been probed and discussed by many competent theologians. It is disappointing and frustrating to the layman to see that the churches do not advance more quickly into reunion. The great Church throughout the world seems too easily to evaporate into a selection of different churches or even isolated movements that do not even claim the title of church. On the one hand we feel, some of us, that the distinctions between the churches are increasingly irrelevant to a world which is, in large part, a total stranger to the Gospel, not to speak of the Church. On the other hand divisions which have endured, in some cases for many centuries, are not easily bridged. In the minds of many men, and not least the theologians, the mere

passage of time often serves to convert the insignificant into the significant and endow it with the halo of sanctity.

The World Council of Churches cannot, itself, unite the churches. That is not its function. For this purpose the churches must enter into direct negotiation with one another. What the World Council can do, in association with the International Missionary Council, is to show how the many tasks which the churches face can be more effectively tackled when they work together. It can address itself to situations where something has to be said and done on behalf of all Christian people. As time goes by the World Council will come to be listened to in the parliaments and congresses of the world in a way in which a single church, or even a denominational federation, will not be heeded.

Apart from the numerous committees, which at the Evanston Assembly will discuss the business of the World Council of Churches, review the progress of its affairs, and dissect and comment upon the main theme, there will be six sections, which will consider different aspects of the Christian witness. The first, or *Faith and Order* section, is to cover the subject of " Our Oneness in Christ and our Disunity as Churches." That is, it has to come sharply up against the fundamental question of *why* we remain divided, if, indeed, we agree, as we mostly do, on the essential foundations of the faith. Is not this state of division itself a grave state of sin? The next section, *Evangelism,* is to discuss the mission of the Church to those outside her life and the challenging problem of how to bridge the gap between the Christian and the world. The third section, *Social Questions,* handles " The Responsible Society in a World Perspective " that is, what does Christian living in community really mean in economics, politics, or even under Communist rule. " Christians in the Struggle for World Community " is the title under which the section on International Affairs will face its baffling problems. The fifth section, *Inter-group Relations,* is to deal with " The Church amidst Racial and Ethnic Tensions," and the sixth section is a special section on the *Laity,* that is the Christian in his ordinary vocation and life.

THE main theological cleavage at Evanston will probably be between those who expect to see the Kingdom of God realized upon earth through the broadening influence and growth of the Church, and those who believe that the coming of the King to set up His kingdom is an event beyond history. It is an old cleavage which recurs repeatedly. It is too simple to equate with the difference between the American and the Continental outlook in history and theology, since some American theologians have been among the keenest critics of the inevitability of gradualness. But there is no doubt that conditions of prosperity in Church and State provide a congenial climate for that kind of superficial hope (of the " Locksley Hall " variety) which easily and subtly evades the challenging truth of the Christian hope; and conditions of distress and turmoil incline men to believe that the end of history is at hand, and, in a kind of way, is indeed to be desired and welcomed. With the prospect of

the H-bomb, who is to say that those who think thus are wrong? The truth is that all our striving and all our witness, when seen against the tremendous background of world events, can but be regarded as a humble prayer, "Thy kingdom come."

IT will be the supreme task of Evanston to declare and define the real Christian hope over against the false hopes that fascinate modern man — the Communist hope, the scientific hope, the humanist hope. To the world of to-day, animated at times by these hopes, at times rent by the forces and hatreds with which it is bedevilled, the Church can and must offer Christ the Hope of the world. It is earnestly to be desired that the Assembly will speak a word of hope which will be plain and compelling to all who will hear it. Too often a clear message is obscured by much argument. And at the end of the day we find that we have argued ourselves round again to those obvious but deep truths from which the simple in their simplicity have never departed.

The fundamental main theme of the whole Assembly is, then, entitled, *Christ, the Hope of the World.* That Christ is, indeed, the world's only final hope is the common conviction of all members of the World Council. In a world that has lost hope, or puts its trust in false hopes, or hopes for the wrong things, or hopes not with confidence but with vague misgivings, or hopes against hope and nothing else—to this world the Evanston Assembly will affirm Christ as the world's hope. Whether the delegates to the Assembly, and, in turn, the churches they represent, can listen to and enter into this message, with its challenge to return to the contemplation of the mighty acts of God in Christ, to embrace the assurance of His ultimate victory, and to witness to His message to the world, will depend very largely upon the preparation in prayer made for the Assembly by tens of thousands of Christians who will follow it with their interest and support.

A PRAYER FOR THE WORLD COUNCIL OF CHURCHES

O Lord Jesus Christ, who didst pray for Thy disciples that they might be one, even as Thou art one with the Father; Draw us to Thyself, that in common love and obedience to Thee, we may be united to one another in the fellowship of the one Spirit, that the world may believe that Thou art Lord, to the glory of God the Father.—Amen.

(WILLIAM TEMPLE).

GOOD NEIGHBOURS

"Blessed are they who live neighbourly, for they shall have good neighbours. Blessed are they who walk in the light watching their steps, for they shall not stumble. Blessed are they who watch themselves more closely than they watch others, for they shall never be unemployed."

Anon.

Progress in Turkey

Paul H. Nilson

IN Istanbul on the morning of the 10th November, 1953, the rush of commuters streaming from the ferry-boats that had brought them from their homes along the Bosphorus was abruptly interrupted by a blare of sirens and whistles from the ships in the harbour. People gradually came to a halt and removed their hats; factory workers and warehouse-labourers stood at attention beside their work; Istanbul became a dead city except for the mournful sound of the sirens in the harbour. This was the fifteenth anniversary of the death of Mustafa Kemal Atatürk, the father of the Turkish Republic. The sirens from the harbour were to notify the city that it was time for the annual five minutes of silence in his memory. For many days the newspapers had been full of the preparations in the capital city of Ankara for the ceremonial transfer of Atatürk's remains to the permanent memorial which had been in preparation for years. It was a day of thoughtfulness and remembered sorrow for the Turkish nation. The week before they had celebrated the thirtieth anniversary of the founding of the republic Atatürk had brought into being and guided through its difficult early years. Now they were remembering his death and the responsibility he left them of carrying on the government of the nation he had founded. It should also be a time for those of us who represent the Christian nations of the West to evaluate the part we play in the struggle of this nation to shake off the bondage of an old civilization and pattern its life after that of ours. What is our responsibility to these people who stand in silence to honour their dead leader whom they reverence with an all but religious awe? Have we fulfilled this responsibility in the past and what must we do to fulfil it in the future?

As we look back over the last thirty years we realize that Turkey has made almost miraculous strides forward in its struggle to catch up with the advances of Western civilization. A little over thirty years ago Turkey was the disorganized remnant of a defeated feudal empire. The people were crushed under the load of a century or more of intermittent warfare. The authority of the Government seemed to be non-existent. Foreign nations had divided the country among themselves as a part of the spoils of war, and the Government seemed to acquiesce in all their demands. By his personal enthusiasm and determination Atatürk awakened the common people out of their apathy and led a revolt against the Sultan's Government, successfully defeated the partition plans of the foreign powers, and won recognition for his new republic.

Although Turkey was established as a republic according to its constitution, Atatürk was aware that his illiterate peasant people were not capable of governing themselves without first going through a long period of training and education in democratic thought and procedure. He set up a virtual dictatorship, governing through a one-party system, with himself as the permanent president.

Thus assured of his control over the Government he set about sweeping reforms designed to make Turkey a modern European nation. Some of these reforms, such as the separation of religion and government and the introduction of the Roman alphabet in the place of the Arabic script, probably could never have been accomplished by the normal parliamentary processes of a true democracy, but his personal power and prestige were such that no serious opposition dared raise its head. Even now, fifteen years after his death, few people are willing publicly to question his policies.

AFTER Atatürk's death the one-party system continued to operate until, after the second world war, pressure from Russia forced the Government to permit the formation of an opposition party. In the elections of 1946, the first after the opposition was organized, the People's Party retained its control of the Government by means of questionable practices at the polls. By the time of the next elections in 1950 the public had become so politically conscious that four or five more parties had been formed and a great deal of electioneering was done. This time the Government did not meddle with the elections and was overthrown by the Democratic Party.

For three years now the country has had a more or less representative Government. Having put the Government in power the people are beginning to feel that they have a right to influence its policies and to expect it to produce the results it promised during the election campaign. They find that the election promises are not being fulfilled, or at least not with the speed they had hoped for. On the other hand the new men in Government are finding their work beset by difficulties they had not foreseen. The extravagant promises of election time no longer seem possible when related to the other problems of government.

However, there have been results. The material advances of the past three years have been great. In a recent speech the President made the following comparison between the situation when he took office and now. In the field of public health, tuberculosis hospitals have increased from 7 with 1,097 beds to 63 with 6,357 beds. In 1949 there were 15 public health centres; in 1953 these had increased to 241 in number. In the field of education; in 1949-1950 there were over 1,700,000 primary students in 17,106 schools. By 1953 2,649 new primary schools had been opened to take care of an increase of 134,000 students; 125 new middle-schools had been added to the 381 that existed in 1949. Besides these there are many trade-schools, village teacher institutes, normal schools and two Universities. The advance in agriculture is dramatically shown by the increase in the number of tractors in the country. In 1950 there were 6,000; in 1953, 40,000. This resulted in an increase in grain production from 7,764,000 tons to 13,600,000 tons.

Although it is difficult to judge whether all the credit for these advances should go to the present Government, the fact remains that Turkey's material position is rapidly improving. In the political and spiritual realms the situation is not so easily analyzed. Since the time the new constitution de-

clared the government of the republic to be secular the authorities have been very strict in dealing with ideas that seemed to be incompatible with this principle. The people have never had the chance to investigate the pros and cons of this principle nor to learn what is really meant by the term "secular." Only recently have they begun to feel free enough to discuss the question openly. This means that the public debate in the newspapers which should have preceded and prepared the way for the establishment of a secular government is only just beginning.

PERHAPS the most sensitive item in the whole problem is the application of the concept of secular government to the department of Public Instruction. In the days of the Sultan education was almost entirely in mosque-connected schools. The few foreign schools served their own people and the natives who were not Muslims. When the republic was formed the Government closed all the mosque schools and set up its own school system, leaving no place for religious education in the new curriculum. All education was placed under the control of the department of Public Instruction, which, as a department of a secular Government, could not permit religion to be officially taught in the institutions it controlled. The foreign schools were not closed, even though most of them were operated by religious groups, but they, too, had to leave all religion out of their curriculum. Any religious teaching or proselytizing among children under eighteen years of age was strictly forbidden. Religion was supposed to be a personal matter, to be taught at home if the parents wished, but no one was to teach it outside of the home.

This drastic action was imperative at the time if the young republic was to succeed. It was through their hold over the students in the mosque schools, and thus over the majority of the educated people of the country, that the Muslim leaders had been able to keep control over the Sultan's Government and block modern advancement so effectively. The closing of the mosque schools was certainly necessary but not very popular. The ordinary people knew nothing of Western education and feared that their children would grow up an irreligious generation. Their fears were well founded. The younger generation turned to blind nationalism or materialism in the place of religion. This state of affairs caused great unrest in the minds of many, but, because of the fear of the reactionary tendencies of the religiously minded, it was not until 1948 that the Government felt it safe to relax its regulations and institute voluntary classes in religion in the primary schools. Since then these classes have become a regular part of the primary school course. In the government schools, where Muslims are in the majority, Islam is taught. The parochial type schools run by the Christian and Jewish communities are allowed to teach their own religion but only to children of their own faith. Since foreign schools are not permitted to have primary departments, and the prohibition of religious teaching still applies to the higher schools, all foreign schools have to continue with a secular curriculum.

The question of religious education has not been settled by this arrangement. There is still the problem of training religious leaders. When the mosque schools were closed the source of supply of *'Imam's* (leaders of worship) and *'hatip's* (preachers) was cut off. As the men already serving in these capacities retired, their places were taken by elderly pensioners who had had no formal training for the work. They were the only ones who could afford to take such positions, since the salary was far too small to live on without an additional source of income such as a pension. In recent years attempts to cope with this problem have resulted in the opening of *Imam-Hatip* schools for the training of worship-leaders and preachers. Often the buildings have been financed by public subscription and they are run in connection with mosques, but they come under the jurisdiction of the department of Public Instruction. They must teach a certain number of secular subjects as well as the training courses in the Koranic religious law.

In 1949 another step in the programme for educating religious leaders was made when the University of Ankara opened a Theological Faculty. In 1953 the first class was graduated and the graduates, rather than being placed in mosques, were assigned to teaching. The men were sent to the above-mentioned *Imam-Hatip* schools and the women to teacher-training schools.

In spite of these steps the Government still receives much criticism from people who feel that a more complete return to the old ways is necessary. There are those who complain that the Government sends technical students abroad for advanced study, but will have nothing to do with religious students who wish to go to El Azhar University in Cairo for theological study. The Government has pointed out that El Azhar can hardly be considered to be advanced education when only one or two of the group of Turkish students there have had a high-school education and some of them have not even finished the primary school. What the Government fears is that these religious men who have spent all their lives memorizing the Koran and studying religious law, but know nothing of modern government, will get an influence over the people again and try to re-establish the old way of life.

EDUCATION is only a part of the whole problem of the relationship between religion and government which the nation is having to face these days. The religiously minded part of the population, mostly of the older generation, have only recently felt it safe to express themselves. Now that there is competition in politics all of the political parties are interested in the votes these people represent. Many of them feel that the Government has dealt harshly with Islamic institutions and now that they have more of a voice in the policies of the nation they are beginning to advocate a partial or complete return to the pre-republic situation. Opposing these ideas are the younger generation of educated people, many of whom regard the reforms of Atatürk with almost the same reverence the religious people have for the Islamic law. They realize that the absence of religion

has left a gap in the life of their generation, but, fearing the power of reactionary religious leaders over the minds of their relatively ignorant fellow-countrymen, they are loth to permit a more lenient attitude toward religion.

IN 1953 the problem came to a head when a relatively small political party began to gain a great deal of influence through a campaign aimed at attracting the religious vote. This forced the other parties to do likewise until, fearing the approach of disaster to the reforms of the past years, the two major parties jointly passed an all-inclusive law through the Grand National Assembly prohibiting the exploitation of religious feeling for the purpose of personal or political gain or influence. This law has temporarily quieted the uproar that was brewing, but the Government is still faced with the problem of how to give religious liberty and yet control the reactionary tendencies of the relatively uneducated common people.

Until recently the word "secular" in the constitution of the nation has been interpreted to mean "anti-religious in public affairs." Now the Government is trying to find a more suitable interpretation for this word. Religion seeks public expression. A truly secular government, if it is not to be anti-religious, must be able to provide for this expression. Turkey's problem is that Islam has always been a religion whose public expression takes the form of government of an Islamic community. How can a secular government keep from being anti-religious and yet protect itself from the inevitable claims of Islam to the right to govern by religious law?

Meanwhile Christianity sits on the sidelines watching developments with hope and fear. Christians are a minority in Turkey, and, as in most societies, public opinion is generally against the minority group. They take little or no part in the political struggle but much in their future may depend on its outcome.

The foreign Christians are treated politely as foreigners. In the enthusiasm for all things Western the foreign mission schools, clinics and hospitals have been permitted to continue operation while similar mosque-connected institutions were completely closed. True the mission schools have had to omit religion from their courses of study, but the mosque schools were not even given that opportunity. For thirty years Turkey has been avidly drinking in Western ideas and ways of thinking. Foreign schools have more applicants than they can accommodate. The principle of freedom of thought, and the scientific attitude which rises from it, are accepted with open arms, together with the material benefits they have produced. The West has been very successful in spreading the fruit of its civilization but, Christianity, the tree which bore that fruit, is still rejected.

We westerners have a grave responsibility to face. We have encouraged the people to accept our way of thinking, our standard of living and our social customs. We must not ignore the fact that these cannot always be reconciled with the unbending dogmatic faith of Islam. When these clash and the people are forced to choose between Islam and Western progress we have a responsibility to point the way to something more

vital than mere materialism to take Islam's place.

The Bible Society and the American Board of Commissioners for Foreign Missions, being the two major missionary organizations at work in the country, are the logical agents for fulfilling this responsibility. Since the time of the establishment of the republic the American Board mission has been limited to institutional work. Its schools, clinics and hospital have done a great work in educating the people and tending to their medical needs; but since they are institutions which come under government regulation they can do little or nothing in the way of ministering to the spiritual needs of the people. When the present controversy between religion and the State becomes somewhat more settled, perhaps a more directly missionary approach will become possible.

The Bible Society, being both a religious and a commercial organization, is in a rather different position. As a commercial concern it is free to sell its products in conformity with the Turkish commercial regulations. The colporteurs are recognized as pedlars and classed together with the men who sell razor-blades, aspirin tablets, safety-pins and popular songs on the streets and commuting trains of Istanbul. On occasional book-selling trips in the interior of the country the only official interference the colporteur has met has been when the nature of his wares has caused a disturbance of the peace. On these trips the colporteur acts as a kind of travelling pastor to the small, isolated communities of Christians that are scattered through the interior. In addition to the colporteurs the Society runs a Bible shop on the main shopping street of Istanbul. By these means, in spite of the fact that Turkish people are Muslims and suspicious of religious books other than those of their own religion, yearly sales of over fifteen thousand volumes are achieved. The majority of these books are portions such as single Gospels in the Turkish language bought by curious Muslims. It might be safe to say that over seventy per cent. of sales are to non-Christians. There is a good deal of trade with university students who must acquaint themselves with the Bible as a background for their studies in Western literature and art. There are even those who buy books in two languages to help in language study. Yet most of the sales are to inquiring people, recognizing the Bible as a Holy Book and curious to know what it contains.

TURKEY has for thirty years looked to the West for guidance in its struggle to modernize its people. It has accepted Western law, education, social theories and practices, medicine, all the outward trappings of Western civilization. Now that Islam is beginning to make its bid to recapture the ground it lost when these reforms were made, people are realizing that the new way of life and the old religion are incompatible. They do not want to give up the benefits of Western life and they find that they cannot change the old religion. In the coming years more and more people will be faced with this problem.

We of the West are in part responsible. We claim to have the solution, then let us apply it in our own lives and then proclaim it to others.

¶ *Three hundred million people advance*

India Revisited

I

Alexander McLeish

INDIA to-day is a democratic country. Its electorate comprises those who are literate and who hold reasonably sized properties. It is greatly handicapped by its vast illiterate population which must be remembered in any judgement of progress. Generally speaking, it compares favourably with any other democratic country in the same stage. If it has its faults so have they. India has other handicaps besides illiteracy, such as excessive poverty, too great incidence of disease, excessive populations, droughts, famines, fires, floods, and large areas of poor soil.

One has only to read the daily press to realize something of the complexity of its problems, all of which are being tackled with much enthusiasm and considerable expenditure of money. The idealist, of course, is disappointed, but the realist recognizes definite progress.

Like all democratic governments, the party in power never pleases everybody, and so opposition groups gather strength, and, if experience elsewhere is any guide, the Opposition will one day take over power from Congress. There are signs of this already in recent elections, notably in Travancore-Cochin State, where only one-third of the votes were cast for the government party. There is nothing surprising about this. It happens everywhere. The danger always is that the governing party, seeing its power declining, will resort to undemocratic practices in order to retain it. India is a large country with many languages and traditions. The South tends to pull away from the North, and this may become more pronounced as time goes on. Politically, India presents a shifting scene, and the question continually recurs, "Whither India?" But again one can equally ask, "Whither Asia?" "Whither the world?" Hence it is a wise policy for the foreigner in India to refrain from unhelpful criticism and do what he can to forward every constructive effort.

India is forging ahead in the industrial sphere and is now the fifth industrial country in the world. With the completion of more electric supply projects, industrial plants are being extended far into the rural areas. The construction of the great dams draws large numbers of labourers into specially built-up areas where they are often better housed than in their villages. Large schemes of rural development are transforming whole areas, and the various government departments concerned press their schemes on the attention of the villagers by demonstration projects and travelling films. A nation-wide revolution in both urban and rural life is under way.

With the industrial development of India it is inevitable that many foreign firms are not as favourably placed as formerly. It must never be forgotten that this is a free, independent country. That it should

make some mistakes through excessive nationalism can scarcely be avoided, and one hears complaints on many hands. The old order is changing, changing rapidly, and it is always well for the temporary sojourners to keep this in mind.

That some sections of the people who benefited under British rule are suffering is undoubted. This is especially so of the Anglo-Indians, who are leaving the country in large numbers (fifty per cent. have already left). The Jews, though not numerically important, are finding that increasing trading difficulties and the uncertain educational situation are diminishing their prospects, and are making their way to Britain and America. The cost of living has risen as elsewhere, and this makes it difficult for people on small incomes, including missionaries and the remaining Europeans. But, compared with the West, it is still cheaper and more comfortable to live in many Indian resorts, especially if one adapts oneself more to the ways of the country.

This economic background greatly affects social changes. The comfortable classes spend more on luxuries. The cinema is to be found everywhere, even in remote villages. It is more obtrusively noticeable than in our own towns, and advertises itself with loud-speakers and posters such as we would never tolerate. Books and magazines are more read, and newspapers are to be found everywhere. Radio sets, manufactured in India, are now possessed by every family which can afford them, and this tends to break down the old narrow outlooks. The influence of the radio, unfortunately, is towards materialism, lower ethical standards and irreligion.

Socially, the country shows great differences between urban and rural conditions. Housing is a growing difficulty. Many cities have greatly increased in size. Their populations, especially as in Calcutta, are more and more disrespectful of law and order. The least grievance sets the crowds moving and the police shooting. No group has patience to wait for an official solution of its grievances, but, by sit-down strikes, tries to force the hands of those in authority. The task of the police in such circumstances is not an enviable one.

IN summing up the whole situation we note that profound psychological changes are taking place. Dissatisfaction with traditional ways of life is increasing, over against which is the sharpening of the conservative forces of the right, emphasizing Hinduism as the true Indian way of life. These, however, are losing ground as they have nothing to offer which fits into the modern way of life on which India is set. The leftist forces also continue to increase their strength steadily, and recent elections show the growth of the Communist vote. Both these forces of right and left will put up a big fight against the dominant government.

Three hundred million people are on the move. A great nation is in the making which holds the future of Asia in its hands. Anyone who would serve it to-day must reckon with all these features of its expanding life. Attitudes change quickly, and the pace with which the country moves is often quite bewildering. Yet in some matters it can be slow to the point of exasperation. The East always

remains very different from the West, and we cannot judge it by our standards.

II

IT can readily be understood that in such a changing scene the task of the Christian Church and of evangelism is becoming increasingly difficult. Old attitudes and methods are challenged, and the needed changes are not easy to make. The Church is being severely tested as a moral and spiritual force. Its weaknesses now stand out in face of the need of India for a message and way of life adequate to meet its new problems. Hence the conspicuous need is for the creation of a new awareness by the Church of its own standards. The decline of the main Christian virtues of purity of life, unselfishness of purpose, and essential honesty is evident everywhere. The task of rebuilding the moral and spiritual life of the Church is urgent if its witness is to be effective. Such a renewal can only come from within. It must be led by its own people, and the "foreigner" can do little about it save to set the highest standards for himself and to avoid creating obstacles in the way of the indigenous Church and its activities. That itself is no easy matter as he is subjected to a very critical attitude on the part of nationals both Christian and non-Christian.

This need of rising standards of moral conduct is central to the character of the impact of the Church on the nation. The Church's ideals must be the highest.

The Christian conscience must continue to increase in sensitiveness if it is to overcome the retarding pull of the whole Indian environment. This pull back is tremendous, and very similar to the picture we have in the Pauline Epistles of the hold which the old way of life had on those who were striving to free themselves from it.

Christian activities also are dependent for their fruitfulness on the rising current of the Church's life, so much so that it is unprofitable to discuss them where this essential condition is absent.

Similarly, "methods" so often discussed are quite subordinate to the spiritual factors, and where the latter are dominant, any method almost will prove useful. But to exalt the human factor when the true spirit is absent is to beg the whole problem. The problem of the Church to-day is essentially a spiritual one.

The question, How can the missionary help the Church in such circumstances? is not an easy one to answer. In fact, with the best of intentions, it has become more difficult than ever for him to act. The old approach which encouraged the growth of more or less self-centred communities served by mission institutions and activities has almost come to a dead end. The Church is not growing in this atmosphere either in depth or expansive power, and many are asking what is the new approach needed. The old set-up cannot just be discarded overnight. It involves those concerned in many responsibilities. Nevertheless a way must be found of freeing the Church from its parochialism and self-regarding attitudes, restoring it to its Indian setting and helping it to become a force within the life of the country. This will depend largely on the Church itself, for the missionary finds himself beset with increasing difficulties in making any new approach. The day of missionary

"jobs" is gone and to make new effective contacts is an exceedingly difficult task. Not everyone can do it; not everyone is acceptable. To win the confidence of Indians has become a task of rare delicacy; very many missionaries and even whole missions have failed to establish right relationships: hence many are asking, Where do we go from here?

The problem no longer concerns the mission and its activities but the Church and its future. If the Church maintains a low spiritual condition for all to observe, and has lost its power of expansion, then no amount of extraneous activity will improve the prevailing situation. The mission must, however, seek the deepening of the spiritual life of the Church; all its activities must be subordinate to that objective. This will mean a good deal of heart-searching and the surrender of many beloved projects. It will be a severe test for all who have the real welfare of the Indian Church at heart. Where the missionary remains himself the centre of activity, there real failure is to be found. Evangelism which does not create the Church leads nowhere, for the establishing of the fully functioning Church is the objective of all missionary activity. Many conscientious workers have lost sight of this. They still feel that they must head up the institution or activity. Even yet, of the 3,000 institutions, more than half are headed by foreigners. While there is a growing desire to hand over, in many missions no one has been trained to take over. Where the Church takes over, the missionary will have to find new ways of making his contribution to the "Church's task." That is going to be the crucial question; how many will be able to do so helpfully and to win the full confidence of their Indian fellow-workers? This is becoming the major concern of all who see the real significance of the present situation.

I HAVE concentrated on the spiritual state of the Church and how it can be helped, for that is the central problem. But the "machinery" of the Church also comes in for criticism. The great Churches have now handed over most of the key positions to their Indian personnel—the Church of India, Pakistan, Burma and Ceylon, the United Church of Northern India, the Methodist Church of Southern Asia and the Church of South India. The system of committees and super-committees—imported from the West—does not seem to suit Indian mentality or training. In compiling the *Christian Handbook of India,* I found it impossible to get the information needed from the Indian church secretaries, and had in almost every case to appeal to the bishops or missionaries. Letters were not acknowledged or answered. In the few cases where there was a response the questions were not understood.

I got the impression that knowledge of English is far less than is generally supposed and that Assemblies, Conferences and Synods which still work in English labour under great disadvantages. The real unit is the language area, and only very few can conduct any business outside that area. The "unity" of such Churches exists more on paper than in actuality and I am afraid this will become more and more true. The result is that the whole business of these

Churches falls into the hands of the few who know English well. The business of the Church rarely reaches down to the real unit—the congregation. Hence financial support of, and any real interest in, anything but local matters is hard to obtain.

I DO not see how this is to be rectified, or how unity can be obtained in Churches covering many language areas. The present drive against the use of English by the Government, and the efforts to make the vernaculars the medium of instruction, strengthens my impression that united Churches will not be held together or grow in unity where English is the medium of communication. There may yet be a reaction against present tendencies on the part of the Government which may qualify this statement but it cannot be seen yet.

One great disadvantage of the present situation is that it is nearly impossible to create a sense of financial responsibility beyond the bounds of local interest. The wider efforts of the Church are not appreciated and do not find financial support. That is natural, for Churches which do not know about these wider interests are not to be blamed if they fail to support them.

Since the handing over of much which was previously "mission" to the Church, the Churches in their local councils have been increasing their financial support and will continue to do so.

The day of complete financial independence, however, is not yet in sight. The scale of the Church's commitments is still too much determined by the old mission scale and that will have to be greatly modified. The Church will have to cut its coat according to the cloth.

It was said above that the central problems were the spiritual state of the Church and its expansive power. The Christian community has been growing in the last ten years. But if one deducts the natural increase of population (which is higher among Christians than among the general population) the total increase is not significant. At the present rate it would take centuries before India became Christian. The task of evangelism, therefore, is really greater than ever for the population increases so much faster that there are more non-Christians in India than when missions started. But the more this becomes so, the clearer it is that the task of further evangelism lies with the Church and not with the mission. Its success and prosecution are the responsibility of the Church. Here again it is clear that the main task of missions is to strengthen the Church in carrying on its evangelistic task. From every point of view, therefore, the Church now occupies the centre of the picture and nothing significant can happen until the Church takes up the task with its whole heart. A clear recognition of this is the greatest need of to-day. Many missions are still carrying on evangelistic work *without the help* of the Church and little or nothing is happening. This will continue to be so until these missions create a Church which can carry on.

Certain conclusions are clear: first, that to establish the Church is the main task of missions in India; second, that the task of that Church is to evangelize India. If the Church does not do this, it cannot be done.

The Church and its spontaneous expansion is the problem confronting us, and all resources and all personnel should be concentrated on that, no matter what praiseworthy activities — educational, medical, economic—have to be given up. The time is short and adjustments will have to be made quickly if this is to be done at all. The continental changes taking place in every aspect of Indian life dictate such a radical revision of policy in order that the main task—the establishment of the Church—which is the only justification of all that has been done in India—may be tackled before it is too late. From every point of view the Church and its mission is central.

Christian Conference in East Germany

A conspicuous feature of the life of the German Evangelical Church since the war has been the organization, nearly every year, of the *Kirchentag*. This is a great congress or demonstration to which Christians come from all parts of Germany up to the number, even, of half-a-million. Last year's *Kirchentag* was held in Hamburg. This year it was thought strongly desirable that the *Kirchentag* should be held in the German Democratic Republic (East German Republic). Accordingly the President of the *Kirchentag*, Dr. Reinhold von Thadden, took up the matter with Herr Grotewohl, the Prime Minister, but this application was refused. Negotiations and protests followed, and, at a meeting held on 19th March the Government of the Republic informed the President of the *Kirchentag* that preparations could now go forward for a meeting in Leipzig from 7th to 11th July.

"Be joyful in hope" is the slogan for this occasion, and, in reporting, Dr. von Thadden added, "God grant that we may bear witness faithfully before all men." The Ministry for Home Affairs of the German Democratic Republic stipulates that:

> Nothing shall take place which is contrary to the peace policy of the Government. . . . If the President of the *Kirchentag* and those responsible for arranging and organizing it pledge themselves not to tolerate anything at the *Kirchentag* which, in any way, implies support of the European Defence Community policy of the Bonn Government, or which is contrary, in any way, to the peace policy of the government of the German Democratic Republic, then there is no objection. . . .

Dr. von Thadden replied:

> The meetings in Leipzig will deal with purely Church matters. . . . The *Kirchentag* may claim that hitherto it has used the freedom appropriate to the nature and work of the Church to deal solely with ecclesiastical and spiritual matters. In Leipzig it will endeavour, as heretofore, to observe these definite limits, and particularly to avoid any discussion about the European Defence Community.

He added, later, that the German Evangelical *Kirchentag* will not allow itself to be restricted in any way, but that the atmosphere of such a great Protestant meeting does not admit political agitation.

¶ *Ethiopia still "stretches out her hands to God." Moçambique—no racial discrimination; no pickpockets. Madagascar's Protestants exert great influence*

African Sketches

Claude de Mestral

ETHIOPIA, Moçambique (Portuguese East Africa), and Madagascar have not much in common except the fact that they are little known and not easy to reach. Each of these territories presents some unusual missionary problems. The following brief sketches do not represent intensive study. They are based on observations during a three-month journey, which included also other territories, but was prepared by some special reading as well as correspondence with the missionary groups concerned.

Ethiopia

Between the Upper Nile basin and the low south-west coast of the Red Sea and the Gulf of Aden there lie a series of high plateaux. These plateaux rise abruptly from the plains, thus affording to Ethiopia natural barriers which explain the relative isolation of this country from the rest of the African continent. Its origin is lost in the past. Homer speaks of the *Aethiopes* as being "the farthest of mankind," yet near enough to have relations with surrounding countries, especially Egypt. For a while, indeed, under the eighteenth Dynasty, Egypt extended its rule over the northern part of modern Ethiopia, but during the eleventh century B.C. Ethiopia recovered its independence, and in the eighth century B.C. it even conquered Egypt. According to Ethiopian tradition the Queen of Sheba who visited King Solomon was one of Ethiopia's monarchs, and the present ruling family claim descent from their son.

It was through Frumentius—consecrated first bishop of Ethiopia by St. Athanasius of Alexandria about A.D. 330—that Christianity first entered into the country. For centuries close relations with Egypt remained. Towards the end of the fifth century a great number of monks established themselves in the country, exercising ever since a great influence upon the Ethiopian Church life. At the beginning of the sixth century, at the request of Emperor Justinian I of Constantinople, the Ethiopians crossed the Red Sea to rescue persecuted Christians, and for some fifty years they ruled over Yemen, the richest part of Arabia, carrying on a flourishing trade as far as India and the Greek empire. During the following century the rise and conquest of Islam was soon to reduce Ethiopia to "an island of Christians in a sea of Muslims," according to the description of Emperor Menelek II, great-uncle of the present Ethiopian monarch. In the sixteenth century Portuguese Roman Catholic missionaries came to Ethiopia, but their efforts to place the Ethiopian Christians under the Pope soon resulted in their expulsion. The prolonged isolation of the Ethiopian Church from the rest of Christianity till the end of last century has certainly been an impoverishment, while the continuous fight against Islam has somewhat warped its natural development. Still the Ethiopian Orthodox

Church is justly proud of the fact that it has not separated itself from its original faith. However, if it has not known schisms it has also not known the Reformation and the great Evangelical revival of last century with its corresponding world-wide missionary crusade.

UNLIKE the rest of the African continent, Ethiopia has had for centuries its own written literary language, Geez or Ethiopian, whose employment goes as far back as the introduction of Christianity in this country. In the National Library in Addis-Ababa, the capital (population about 400,000), there are many magnificent and ancient manuscripts, some dating from the beginning of the fourteenth century, with most interesting illuminations whose brilliant colours are as vivid as those of the Italian Primitive painters. One of these manuscripts, *The Rest of Jeremiah,* which forms a part of the Ethiopian Bible, includes among other passages not included in our Old Testament, the quotation ascribed to this prophet in Matthew 27:9 ff. One of the main curators of the National Library is a Swedish missionary, the Rev. Anton Jonsson, who is an outstanding scholar. During the Italian occupation he remained with exiled Ethiopians in Kenya, earning thus the deep gratitude of the present Emperor, H.M. Haile Selassie.

It was during the latter part of the last century that Protestant missions entered Ethiopia for the first time, finding there a unique situation in Africa, due to the presence of the Orthodox Church then dependent upon Egypt. Its reaction was not unlike that of the Roman Church when faced with the arrival of Protestant missionaries in Latin Europe or America. Some of the missions have faced this situation, declaring: "We desire that all the people of Ethiopia should be members of the Orthodox Church." Hence their aim is, through Bible-teaching above all, to work for an awakening of that Church from within. The Italian occupation, which forced all Protestant missionaries to withdraw, created, however, an unexpected situation. Evangelical Ethiopians, finding themselves without missionaries and without trained pastors, rallied themselves around some outstanding laymen. The Evangelical Ethiopians, who are justly as proud of their country as the Orthodox Christians, had to face persecution from the Italian authorities as well as from the Roman Church—which tried to enlarge its position during the occupation. The need for a closer fellowship fostered the launching of a conference, which is now an annual affair for the Evangelical Ethiopian Churches, with a good organization. These Christians are very conscious of the Ethiopian Orthodox Church's present condition; they have also all the zeal and conviction of new converts. Their ranks include many high officials and chiefs; their movement is self-governing and self-supporting.

After the liberation of Ethiopia H.M. the Emperor allowed the full return of all former missionaries, encouraging them to work especially among the Muslims and the pagans. Since 1942 all missionary work has been under the control of the Ministry of Education (of which the Emperor is the titular head) and the missions have grouped themselves in two organizations: the Christian Council and the Inter-Missionary Council. The majority

of the missions belong to both groups, a few to one only. Thus the Ethiopian Evangelical Churches are members of the Christian Council only, while the Sudan Interior Mission (the largest in Ethiopia) belongs only to the Inter-Missionary Council.

As far as a visitor can judge, it appears that the Christian Council recognizes more fully the fact that the Orthodox Church is a Christian Church, whose reformation is hoped and prayed for. It needs to be pointed out that the Ethiopian Orthodox Church, now fully independent of Egypt, was represented at the Amsterdam Assembly, and will be again at Evanston. It is conscious that its ministry is perhaps its Achilles' heel—like many other churches and missions in the African continent—and plans are afoot for a new curriculum for future priests. In December last the Ethiopian Orthodox Church took part in a conference on Christian Literature, and placed the main hall of the Holy Trinity Theological College, at Addis-Ababa, at the disposal of the gathering.

Moçambique

Portuguese East Africa stretches for about 1,400 miles, opposite the island of Madagascar, with a maximum depth of 400 miles, at Feira, where it touches the joint frontier of Southern and Northern Rhodesia. Its population is a little over 5 millions, predominantly of Bantu origin; Europeans do not number more than 30,000. All along the coast runs a fertile and low plain, followed by a central plateau about 2,000 ft. high, with much higher ranges to the west. Two main rivers, the Zambesi and the Limpopo, flow eastwards, both cutting back far into the plateau. Lourenço Marques, the capital, and Beira, the two most important towns and ports, are also essential links with the British hinterland. The former is the head of the railway to the Transvaal while the latter is the terminus of the Rhodesian railways. Quite naturally, therefore, the manpower of the territory seeks employment either in the Copper Belt or on the mines of the Rand. The rather low wages paid by the agricultural enterprises and the still small mines explain this exodus, which leaves the country with not enough men, creating a difficult situation for the women and children. It explains also the old policy of "forced labour." Sugar, sisal and copra are the chief products, while mining has not yet reached the stage of big business. Portugal is Moçambique's best customer and also the largest source of imports.

The territory forms a province of the Roman Catholic Church (it was for centuries a diocese within the province of Goa, India) with a resident cardinal. From the beginning of its history Moçambique has been evangelized and educated by the Roman Church, which has now a monopoly in the training of all teachers. While education on the primary and secondary level is certainly adequate for European children, the same situation does not prevail for Africans. Complete statistics are not easy to get, but it can be estimated that about 85,000 native children are enrolled in all schools. While this is certainly a low percentage if compared with the Belgian Congo, for instance, it must be remembered that in Portugal itself the Church of Rome has not pushed general education.

Protestant missions — mainly Swiss, American and British—have naturally devoted a good deal of their efforts to education, with excellent results, but they have met with some discouraging difficulties. Thus one mission had all its schools closed on the pretext that the teaching of Portuguese was not good enough; but how could this be remedied and improved if the schools remain closed? Elsewhere a mission was told to pull down and rebuild one of its schools. This was done, in full co-operation with the authorities. The new school is even better than the official requirement. Eight months later no authorization to open the school had come! This makes it plain that missionaries working in Moçambique are faced with conditions that do not prevail in Angola—the Portuguese West African territory, where conditions are less difficult for Protestants. South America offers a somewhat similar example: in Colombia Protestant work is severely persecuted while in other countries it meets with evident approval, and with little opposition from the Church of Rome.

The official policy as to African languages is not quite clear yet. While Portuguese is the main language of education some authorities in Lisbon are studying now which of the three main local languages (Tshwa, Tsonga, Ronga) could be used as a medium of instruction at the primary level. To use a local dialect is the growing practice in the rest of Africa. No mission has a press, but good printing can be done locally, while a good deal of literature is printed in the Rhodesias and South Africa, where large numbers of Portuguese East Africa's workers are always to be found. All the Protestant missions but one are members of the Christian Council, which meets once a year. Last year Moçambique was visited by many groups: the team surveying theological education in Latin Africa, the American and British team for visual aid, the secretaries of some American boards, as well as the secretary of the International Committee on Christian Literature for Africa (I.C.C.L.A.). At the last meeting of the Christian Council, held in Lourenço Marques, the literature committee agreed to act not only as a liaison office between all member-missions, but to exchange regular information with the *Aliança* in Angola, the Lisbon centre, Brazil, and I.C.C.L.A. This closer co-operation between all Portuguese - speaking Protestant groups will be of real value in promoting the production and spread of Christian literature in Moçambique.

LIKE other parts of Africa, Portuguese East Africa is undergoing great development, and the Government is wisely undertaking many new projects. The Portuguese have a real gift for town planning, and few African cities are as attractive and well laid-out as Lourenço Marques. It is worthy of note that stealing is practically unknown in Moçambique; you may leave your car unlocked on the streets, even with its keys, without any fear of losing it! This, joined to the fact that under Portuguese administration racial discrimination is almost unknown, easily explains why Portuguese East Africa is growingly becoming a holiday resort for the people of the Rhodesias, and even of South Africa.

Madagascar

"We are not Africans!" is a common refrain of conversations between Malagasys and foreigners. Indeed most of the 4 million inhabitants of the "great island" (as large as France, Belgium and Holland) are of Malayo-Polynesian stock as well as Melanesian origin, with a sprinkling of Arab stock since the ninth century. Africans were brought to Madagascar as slaves, and the Hovas—the latest invaders from the East, dominant during last century—are of the Mongoloid type. The main language, well understood throughout the island, shows similar influences. As to the origin and conditions of these successive migrations no satisfactory theory has yet been offered. It has had, however, some important consequences. Thus the position of the Malagasy women is far above that of the African women in East, Central and South Africa. Madagascar possessed a written language before the arrival of the Europeans—in Arabic script for the Antainmoro language; luckily Malagasy rulers were prevailed upon to adopt the Latin script.

The red two-story houses found in Madagascar are another reminder that this is indeed a land different from the African continent. The very fact that this territory is an island had stamped upon its inhabitants a definite insular character. Tananarive, the capital, was already a city of some 75,000 inhabitants at the time of the French conquest, at the end of last century. Its highest hill is dominated by two very large buildings—the palaces of the former kings and of the prime ministers. Another amazing fact is the importance of the Protestants, who represent more than 55 per cent. of all the Christians in the island, and have a dominating influence. In the Tananarive district one can see no less than 65 great churches, all Protestant, and a writer told me that out of the 26 daily newspapers 23 were edited by Protestants. How did it happen?

IT was in 1827 that the first London Missionary Society missionaries reached Madagascar, and their first care was to translate *and* print the Bible. This they accomplished by 1834, barely one year before the terrible persecution that killed more than 200 Protestant "martyrs," and drove the budding faith underground. But suffering did not totally cripple Christianity, which took a new lease of life when the missionaries returned, some twenty-seven years later. They have since been joined by many other groups, including the Norwegian Lutheran Mission and the British Friends. For a long while French and British influence struggled for political domination in the island, and in the end the French won. This created a difficult situation for the Protestant Missions. The first Governor, General Galliéni, asked the Paris Mission to work in this new French territory, to ease relations between the administration and the missions. The island is roughly divided into two Protestant groups: the South is Lutheran, and recently united, the North is Reformed, while a few Anglican congregations are found in some cities.

Notwithstanding all these differences from the African continent, many conditions are found which bring them closer together. Not least is the nationalist movement, which was partially responsible for the 1946-47 revolt, which left 80,000 dead. Madagascar is a part

of the French Union and knows no colour-bar. Yet young men who have gone through the same curriculum as French students, who have also spent many years in France, long for a larger degree of self-government—as elsewhere in Africa.

What the Belgian authorities are gradually building up in the Congo already exists in Madagascar: an indigenous *bourgeoisie*, exercising a restraining influence upon the nationalistic and political tendencies. This *bourgeoisie* is mainly Protestant and centred around Tananarive, which tends to suck the live and progressive elements of the island—somewhat like Paris in France. One can find in Tananarive many large and prosperous congregations, which are perhaps in danger of becoming satisfied with their own life, and seem to ignore the aspirations of the masses. Yet some of these churches have also young ministers, fully alive to the problems of the day, though the undue respect given to old age robs them yet of the leadership they seek. French culture and natural insularity cause a certain lack of cohesion, though it must be stated that the three southern Lutheran Missions have already united and the three Reformed Missions in the North are studying the possibility of a more integrated and united Church which is desired by the Malagasy.

Tananarive possesses a unique *Foyer des Jeunes*, with excellent facilities for sports as well as a great out-of-doors theatre capable of seating over 6,000 people, often used for joint Protestant rallies. Last year the Resident-General presided at the stone-laying of a similar institution for girls in the capital, though on a smaller scale unfortunately. Indeed Madagascar has not only the largest percentage of children of school age attending school for the whole of the French Union (27.8 per cent. for the primary degree, 36.8 per cent. in secondary education), but it has also the highest percentage of girls attending school. Hence it is imperative that churches and missions give as much attention to work among girls as among boys. The Scout Movement, which has grown in Tananarive alone from 800 to 3,500 since 1950, has as yet no comparable equivalent for girls.

RELIGIOUSLY speaking Madagascar suffers from the fact that the great majority of the Christians are not converts, but born into Christian families. Among Roman Catholics there is a tendency to mere conformity from which it is easy to turn to atheism. Among Protestants the memory of the "martyrs" of 1835 certainly creates a natural pride, easily fostered by the prominent position of the Protestants in the central Tananarive district. But comfortably established congregations tend to lose their zeal for evangelism. It must be noted, however, that twice, of recent years, revivals have taken place in the South, among the Lutherans. The pastors were quick to see the great importance of this new movement; their backing, joined to thorough Biblical preaching, has avoided schism without quenching the flame of revival. The sobering fact that Christians do not number more than 1½ million among about 4 millions of Malagasy makes it imperative for all churches and missions to engage in continuous evangelism.

The Church among the Kikuyus

A correspondent who has only just returned from Kenya writes as follows:

THE past twelve months have shown considerable changes in the Mau Mau situation in Kenya. First, the mission stations have, many of them, become centres of refuge where Christian Kikuyus have come in under threat of death from Mau Mau. Secondly, many Kikuyus are now beginning to move their homesteads so as to live in "villages" and thus gain the protection of neighbours. At present, these villages are guarded by police-posts, but when these are no longer needed I believe the villages will remain. Thirdly, Mau Mau opposition has stiffened, and the oath has been strengthened, so that to-day it can truly be said that, apart from the out-and-out Christians, most Kikuyus are either Mau Mau, or at least fellow-travellers.

The pressure of Mau Mau has moved from Fort Hall to Embu, and the concentration of Mau Mau in Nairobi still remains. The use of "General China" by Government, in an endeavour to bring about a mass surrender of Mau Mau, was much criticized by European settlers, and it was most unfortunate that the experiment did not produce all the hoped-for results. There is still little evidence that there is any real move towards a true change of heart amongst the Kikuyus. Indeed, it is unlikely that there will be any speedy change.

But the Christian Kikuyus have remained cheerful and in peace of mind in spite of the great pressure put upon them, and they are definitely going out into evangelism of their brethren in a new way.

Meanwhile, the Attri River concentration camp has provided already great encouragement on the Christian side. With 1,500 Mau Mau internees, there are to-day 300 co-operators, and more than 30 of these have been soundly converted to the Lordship of Christ. These men are prepared to be used by God in any way—either in or out of the camp. Prayer is needed for the Christian team which is running the camp.

Non-Professional Missionaries

Much has been said and written on the need to secure among British communities overseas a strong spirit of Christian witness and dedication. Thousands of British and American citizens go abroad, and, indeed, men and women of many other nominally Christian nations. Some of these are in the service of their governments, some in that of business, some in that of such a body as the United Nations and its numerous Specialized Agencies. It is surely clear that the lives and words of these men and women can greatly affect the Christian witness.

Accordingly in Great Britain the British Council of Churches and the Conference of British Missionary Societies have together set up a committee called "Overseas Service," the secretary of which is Dr. H. B. T. Holland, formerly a missionary in Pakistan. He has been planning and experimenting with a series of small courses, to which those going overseas are invited. At these courses the responsibility of men and women, as representatives of a "Christian" civilization, and above all, it is hoped, men and women of Christian conviction themselves, is discussed. This sort of work is not easy. It is different from, but a necessary parallel and complement to, the organized missionary outreach of the Christian churches. There are many young people to-day who are Christians, but who do not feel called to full-time missionary service, although they desire to go overseas. It is for such people that the courses planned by Dr. Holland are mainly intended.

Labour in Africa

Cecil W. Scott

IN most of the territories in Central, East, and Southern Africa, where capital investment has been heavy, there has been a shortage of labour of all grades, and this has been particularly true where mineral resources are being exploited. With further economic expansion the demand for labour will increase the competition for it between the various territories.

According to a despatch of Sir Philip Mitchell dated 16th November, 1951, to H.M. Secretary of State for Colonies, there is indeed already a shortage of skilled and semi-skilled labour in East Africa, and he concludes:

> There appear to be reasons for believing that in present circumstances and under existing conditions, labour generally is likely to be insufficient in quantity, and particularly in quality for impending development.

At a Conference held at Johannesburg last year attended by some 300 delegates from the leading African educational institutions both in the Union of South Africa and adjoining territories the following conclusions were reached:

1. That literacy among Africans is increasing rapidly and in the foreseeable future will tend to increase even more rapidly.
2. That considerable opportunities for technical education at present exist for Africans and these facilities are being expanded and plans for further expansion are being made.
3. That Africans of some education are prepared to accept employment in skilled or semi-skilled artisan occupations as readily as they at present accept them in white-collar occupations where the conditions of employment and remuneration are attractive.

On these conclusions were based the following recommendations:—

> *Firstly*, that since generally the shovelling of rock and pushing of cars as an occupation is attractive only to illiterate Africans and the number of illiterate Africans is decreasing, earnest endeavours should be made by effective planning and mechanization wherever possible to eliminate as much of this type of drudgery as possible.
>
> *Secondly*, that conditions of employment for Africans showing advanced technical and supervisory skill should be at least comparable with those of Africans showing clerical ability.
>
> *Thirdly*, that since the mining industry as a whole is dependent on an, at present, dwindling African labour force, only Europeans with a realistic progressive approach to the employment of African labour should be appointed to supervisory and executive positions.

IT is perhaps in the general field of conditions of employment that the most controversial, and as yet largely obscure problems present themselves. These problems may be grouped into three sections, all closely connected: firstly, the fundamental question whether Africa is well served by its present low wage economy. Secondly, the question of the social welfare of African workers, especially in urban conditions, including health nutrition, housing, recreation security in old age, and so on Thirdly, the question of improving the African's working efficiency, to which is linked education and training.

The African Territories began heir development as economically roductive countries at a time vhen it was generally believed hat cheapness of production must e the overriding consideration in he case of tropical raw materials nd that it could only be achieved y low wages. The result has een a low wage economy and the onsequent wasteful use of unkilled, often under-nourished and enerally unhealthy labourers, of vhom the majority were temporary nigrants from some distant tribal rea, and from whom nothing but n excessively low standard of ndustry was expected.

It is easily understandable that n the longer-established industrial reas the African mine-worker has reat prejudice against, and fear f, bringing his wife and family nto town, and this is strongest in he best type of man who realizes hat under existing conditions the langer of the female members of is household drifting into prostiution is heavy indeed. Thus there s the vicious circle of the fewer ood women the more bad nen, and the more bad men the ewer good women; it is no argunent to say that "the oldest proession" is inevitable. Not the east important aspect of the social roblem is the provision of dequate substitutes for the B.B.C.C. of primitive mining comnunities—Beer Halls, Brothels, nd Cheap Cinemas.

It is a spiritual problem, too, for he superstitions and sorcery of the ast, the worship of ancestors and he propitiation of spirits are in ver-increasing measure being seen or what they are by the people oncerned and being abandoned hrough incredulity. There is a rave danger that their place may be taken, for a time at least, by the delusion that material things suffice as the basis of human society.

Union Minière in the Katanga is an outstanding example of successful social experiment in African industrial development where eighty-three per cent. of the Bantu workmen have their families with them. In this regard, M. Sengier, Chairman of the Executive Committee, addressing the General Meeting of the Company last year, said:

> Our main concern has been the general interest of the country and the moral and material fate of the Congolese population which is under our care, and which, according to the appreciation of our numerous visitors, leads a happy family life in the cities which we have created near the operating centres of our Company.

The progress of their social welfare programme can be seen in the following table:—

Year	Wives per 1,000 workmen	Children per 1,000 workmen	Births per 1,000 inhabitants	Deaths per 1,000 inhabitants
1940	577	592	37.33	11.11
1945	697	937	52.90	10.80
1950	789	1,430	63.62	9.43
1951	797	1,474	66.09	7.62

The present Governor of Uganda, Sir Andrew Cohen, said, *inter alia*, when addressing the last budget session of the Legislature:

> A task of great magnitude and much difficulty which Government now faces lies in the creation of proper social conditions in the main urban areas and the neighbourhood of the new industries.
>
> If we are to escape the bad conditions which have accompanied industrial development in other parts of the world, and if we are to avoid squalor and discontent, it is not

simply a question of providing housing. The problem is to create proper communities for those who come to live and work in the urban and industrial areas; communities which offer a hope of a reasonable life, and provide for the education of children, for social welfare, and for sport and recreation; communities designed to reduce to a minimum the evils of drink, immorality, and disease which accompany badly planned towns. This problem is as important as any in this country.

It is commonly supposed by superficial European observers that the average African man is lazy. He allows his womenfolk to grow his food, carry his burdens and brew his beer while he sits in the sun smoking his pipe. On the rare occasions when he does take a job he "couldn't care less" whether it is a success or not, and he is erratic concerning regular hours of work.

Twenty years living among these people have convinced me that in so far as such a dismal picture is founded on fact there are reasons which go a long way towards explaining the situation. Undoubtedly the greatest single factor is that social conditions have changed more rapidly than centuries-old habits could be adapted. In most parts of Africa it is less than a hundred years since tribal warfare and slave raiding, to say nothing of the exigencies of defence against wild animals and dependence on hunting for the supply of meat, made it essential that the African male should be unencumbered, and in a state of instant readiness to make use of his weapons. Now, the physical need has largely disappeared, but the psychological attitude remains.

A great body of African people are suffering because they have to adjust themselves from the regular pattern of their traditional village life to the complexities of the modern world which has so suddenly thrust itself upon them. Their desperate search for security and integration into a new form of society has to be viewed in the light of the shattering effects of European contact with the African peoples.

DR. EMORY ROSS in his remarkable book *African Heritage*, writes:

> Christianity has played a powerful role in this break-up, openly challenging animism, which is the binding and controlling force in African communal society.

Or as Sir Philip Mitchell, until 1952, Governor of Kenya, expressed it in a recent letter to *The Times*:

> This is a problem of human nature, of men and women and children, of their needs and hopes and fears, of their relations with each other and with a world which for the vast majority is changing with a ruthless speed in ways totally beyond their experience. The central figures in all this are the African man and woman, emerging from the dark forest of superstition, sorcery and ignorance. If the world appears to them to hold only hard-faced strangers in search of profits and dividends it is unlikely to appeal.

In this heavy task of rescuing the countryside from the consequences of uncapitalized, ignorant peasant farming—what Sir Philip Mitchell has elsewhere termed "the overcrowded, over-cultivated rural slum"—the greatest problem met with by those seeking to increase the production of the African has been his stubborn passive resistance to changes. And a warning that a solution was not to be found easily was given by Colonel van der Post, who, speaking in

London a short while ago, said:

> The vision of Africa which inspires popular thinking in Britain and impresses itself on official policies to-day, for all its obvious good intent, is desperately shallow, tragically remote and dangerously inadequate.

Again, in so many parts of Africa subsistence farming and domestic barter leave cash in a purely secondary role, and in a very literal sense money is worth only what it will buy, once Government tax has been met. Thus the only incentive left is the lure of strictly non-essential consumer goods—brightly patterned cotton piece-goods, sewing machines, bicycles, and gramophones. (A fair index to the relative prosperity of a native area can be obtained from the sales figures for the last three items.) A great deal of the alleged laziness is due to the "inflation" of unneeded cash chasing non-existent goods.

It is a problem of imposing magnitude so to raise the standard of African living that new resources may be provided and balanced by new worth-while desires.

But economic progress is inevitably slow without suitable political institutions, and the latter are impossible without the growth to social maturity of the mass of Africans who are still struggling in the twin bogs of superstition and ignorance—bogs from which they can only be safely extricated by means of the Christian Gospel and modern science pulling in unison.

Dr. Emory Ross, who has had a life-time of experience among the peoples of Central Africa writes*:

> Africans are weak because their spiritual controls, those of their animistic religions which for generations have controlled almost every detail of their lives, are almost completely inadequate for, and are indeed a great handicap in, the new, the different challenging life which is flowing in upon them.

In *African Heritage*, the same author quotes an African Pastor, the Rev. Seth Mokitimi, as saying: "The Christian Church, through its missions, has been the greatest conscious force for change that has ever operated upon the life of Africans."

Missionary work in Africa has often been misunderstood and misrepresented, but it has in it a supernatural element, namely, the presence—the spiritual living presence—of Christ the Master. Those of us now in the twentieth century who have the challenge and duty of bringing to Africa the most valuable lessons of technical science, medicine, and the Christian faith, do well to remember that here above all else is the true dynamic of hope for the future.

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* "The Dual Mandate for Tomorrow," Emory Ross, *Africa*, October, 1953

THE RUSSIAN ORTHODOX CHURCH

The Soviet Government is to build a large palace for the Patriarch Alexei of Moscow, in order to impress people with his power and position.

Alexei plans to call a world council of Orthodox Churches. Not only will all the satellite Churches be invited, but also the Orthodox Churches of Yugoslavia and Greece, and the Patriarchs of Alexandria, Antioch, Jerusalem, and Constantinople.

Intelligence Digest.

Roland Allen—Voice in the Wilderness

H. R. Boer

This article originally appeared in the "Reformed Journal," a Presbyterian magazine in the United States, in October, 1953. The writer, Dr. Harry Boer, is of Dutch origin and we insert the article by permission to illustrate the impact which Roland Allen's work continues to make in Reformed circles in Holland and the United States.

WHEN the mission history of the twentieth century comes to be written, the name of Roland Allen will probably occupy a significant place in it. Were he alive this would doubtless surprise no one more than Allen himself. For he was in his day anything but famous. Allen was a prophet, a prophet who went to his grave before the missionary world recognized him as a prophet. Living and speaking before his time he moved in the loneliness of an unshared conviction. In a day in which there was little appreciation for the mission principles he espoused he walked alone and did not live to see his vindication. To-day—when in so many places it is too late—responsible mission leaders are saying: If only we had listened to Allen earlier.

Who was Roland Allen, and what did he have to say?

The Unheeded

Biographical data on Roland Allen are virtually non-existent. He was a Britisher, an Anglican clergyman, and a China missionary of the (Anglican) Society for the Propagation of the Gospel. After his China service he returned to England and then went to Kenya where he died. This is all I am able to ascertain about his life. Apparently his reward is in heaven alone. But he has left us books and pamphlets, and these give the measure of the man. A student of Scripture, keen analyst, conversant with the art of making the Bible a contemporary book; clear, subtly humorous if sometimes a bit ponderous in exposition, patient at the disregard of his views with the patience of a man who knows himself to be right—this is the man who is beginning to loom large on the horizon of missionary thinking at this midpoint of the century.

In 1912 Allen published a book that presented a very unusual idea. It was entitled *Missionary Methods: St. Paul's or Ours?** The thrust of it was, as the title implies, that *our* mission methods ought to be replaced by *St. Paul's*. And this was a very novel idea in 1912.

When was 1912? The year 1912 was two years before 1914, and 1914 marked the beginning of the openly seen disintegration of the West. But two years before catastrophe began to descend, the men of the West were still supremely confident. In Africa, in India and Indonesia, less directly but hardly less firmly, in other areas, the West reigned supreme. Missions shared in this reign. Churches were founded that white men controlled, schools were built in which Western curricula were taught, executive committees of mission societies and church boards met and made unilatera

* Published by World Dominion Press, Founder's Lodge, Mildmay Park, London, N.1. Price 6s. (6s. 4d. with postage).

decisions about the disposition of missionary resources, personnel and fields. That it might not be wholly wise to build all these schools and hospitals, that the authority of the native church ought to correspond to the authority of the church at home, that the expenditure of money on the mission-field was fraught with the greatest dangers—this occurred to but few in 1912.

IT was in such a situation that Roland Allen wrote his *Missionary Methods: St. Paul's or Ours?* It struck the men of his day strange that anyone should take St. Paul seriously as a model for missionary labour. What did St. Paul know about running a Christian university in China? What light could be shed on conducting experimental farms as a means of preaching the Gospel? And as for finances—Paul carried some money from the mission field to the home base, but it was the glory of the men of 1912 that they constantly exported money from the home base to the mission field. Paul was a good man for his day, but this was another day, this was 1912.

Then came the war, dislocation, continued or renewed efforts along old patterns. The Social Gospel reached the height of its influence and in the 1930s the Laymen's Foreign Missions Report saw the light of day. It was popularized by the well-known *Rethinking Missions.* Before this event took place there was a sort of international preparation for it by way of the Jerusalem Conference of the International Missionary Council in 1928. Man's religious life is rooted in all his conditions, said the Jerusalem meeting. To give effective spiritual help to men their conditions must first be changed. Therefore more emphasis on sociology, economics, hygiene, education, is due. More schools, more farms, more hospitals. These bring the Gospel that changes conditions and are the prerequisite for the Gospel that changes the heart. And, of course, more workers on the pay-rolls. There were questioning voices, especially from Europe. But it was not yet time for ebb.

Meanwhile, Allen wrote another book. It was entitled *The Spontaneous Expansion of the Church and the Causes which Hinder It.** An awfully long title, really. You can't expect to sell books with titles like *that.* And then there was more about Paul and the manner in which he did mission work. "More of the same," said the Secretary of the Western Missionary Society to his Board. The brethren smiled and nodded. "Now about this new addition to the vocational school at Allahabad. . . ."

In 1938 Hendrik Kraemer struck a more stern note in his *The Christian Message in a Non-Christian World.* Here was a frank appraisal of the profundity of the religions of the non-Christian world, a discussion of the basic problems of approach to their adherents, and some suggestions in the direction of putting the native Christianity on a more indigenous basis. By 1940 the bulk of missionary opinion was about evenly divided between Kraemer and *Rethinking Missions.* Fundamentalist missions constituted a third

* Published by World Dominion Press, Founder's Lodge, Mildmay Park, London, N.1. Price 5s. (5s. 4d. with postage).

class of thought. They were right in rejecting the Modernism of the Laymen's Foreign Missions Inquiry, but they were in error in being indifferent to the broad religious and theological aspects of the missionary task as they were emphasized by Kraemer.

Then came World War II.

In its wake were left the churning waters of nationalism, independence, a crumbling West, a rising Orient and Africa. For missions the new face of the political and economic world brought revolutionary changes. There was large-scale withdrawal (China), prospects of such withdrawal (India, parts of Africa) and loss of control by the Western Churches (Indonesia). The Church and her missionaries had at last to face the question, the question no longer escapable: Have we, have our methods, built churches, built a Christianity, that will stand without us? Can we leave and not see much or all we have done collapse? Have we erected a structure that will stand on its own foundations?

The answers we are hearing to-day are not reassuring. The analysis of the situation in China given us by David M. Paton in his booklet *Christian Missions and the Judgment of God,* frankly gives the answer that the foreign mission we have conducted "was in important respects wrongly conceived" (p. 51).

While these developments were taking place, Allen's two books and a number of pamphlets were standing on shelves, and dim memories of reading in them about the necessity of establishing really independent churches began to stir in the minds of missionaries and Board secretaries. His books are now being taken from the shelves. They are being reprinted and they are being quoted. The Unheeded is being listened to. A distinguished missionary leader said in the presence of this writer at a recent mission conference, "Roland Allen is coming into his own."

What is Roland Allen's missionary message?

Roland Allen and St. Paul

Allen entertained the *still* rather unusual notion that the Bible has something to say about mission-methods as well as about the missionary message. There is and there always has been common agreement among orthodox Christians as to the message that must be brought on the mission-field. This message is directly derived from the Bible and its binding character is recognized by all. But the unanimity wholly disappears when we enter the area of method. Within what programme of action is this message to be communicated? Are there any principles that speak authoritatively to us *here*?

The answer that the Churches of the West have given to this question is, by and large, an emphatic No. Methods, it is held, are matters of judgement, individual or corporate. As it was recently stated among us: the New Testament Church has the Holy Spirit, she is mature, she may do as she judges right. Her methods are restricted only by moral considerations. Whatever is not ethically wrong "may" be done. Therefore the Church "may" use schools, hospitals, or whatever other means seem to commend themselves in a given situation, for furthering the

preaching of the Gospel. This view has been largely held in the West during the past 150 years. It was stated again by the Rev. C. Kuipers in a letter to the *Reformed Journal* and published in the July issue.

Roland Allen questioned this view. He held that the large space given to Paul's methods in the Bible, their clear character and fruitful results, have a distinct message for us. It would seem reasonable that this should be so. The larger part of the book of Acts deals with the founding of the New Testament Church through missionary activity. The chief figure in this drama is St. Paul. His letters are letters to churches that are not yet twenty years old. And how relevant their subject matter for the missionary task of the Church universal! The nature of the Christian message, the organization of the Church, discipline, relation between churches, Christian liberty, Christianity and the false religions, ordination, finance. Which of these do not stand at the forefront of the problematics of every missionary undertaking?

Allen took the position that God in giving us so large an insight into the manner of Paul's work has a message for *our* methodology. He held that here, too, the Scriptures were written "for our instruction," that in this important matter of methods we have not been cast wholly on our own judgement.

In that July issue of the *Journal* the Rev. C. Kuipers of our Zuni mission-field makes an observation to which it will be helpful to allude at this time. Taking issue with statements earlier made by me that Paul's mission methods ought to be determinative for us also, he wrote:

> It strikes me that you are discussing mission methodology in a dogmatic fashion, so much that the very thing Roland Allen emphasizes, namely, the guidance of the Holy Spirit, you fail to give due recognition to. Personally, I am confident you do not feel this way, but your article seemingly ignores the silence of Scripture. The comparative silence on Peter's methodology or that of the other apostles—and by God's standards they, too, were eminently successful—is challenging. How, for instance, was the sending Church at Antioch brought about? Did God intend the work of only one Paul, to give us the "norm" to govern all mission activity everywhere and at all times by the Church?

The silences of Scripture may be significant guides for us in what we ought not to do, but it is hard to see how a positive programme could be erected on the basis of them. How do we know that Peter and the other apostles followed methods other than St. Paul followed? It is interesting to read Allen's observations on this very point:

> St. Paul's missionary method was not peculiarly St. Paul's. He was not the only missionary who went about establishing Churches in those early days. The method in its broad outlines was followed by his disciples. . . . It is indeed universal, and outside the Christian Church has been followed by reformers . . . in every age and under most diverse conditions. It is only because he was a supreme example of the spirit, and power, with which it can be used, that we can properly call the method St. Paul's. . . . In no other work do we set the masters wholly on one side. . . . It is just because they were endowed with exceptional genius that we say their work is endowed with a universal character. Either we must drag St. Paul down from his pedestal as the great missionary, or else we must acknowledge that there

is in his work that quality of universality.*

Paul's Method

But now—what precisely was St. Paul's method? It has already been suggested by the Rev. C. Kuipers that it was a reliance on the guidance of the Holy Spirit. When this expression is properly understood we will know what St. Paul's missionary method was. The "guidance of the Holy Spirit" can easily become a very subjective thing. It is often understood that this guidance necessarily follows when men sincerely desire to serve God. Christian men undertaking to do one thing or another for the Lord, in good faith, under prayer, and in accordance with their best judgement—how can the Spirit fail to guide here? The Spirit may indeed fail to guide here because Spirit and Word are one, and the above well-meant view takes no serious account of the Word. If we would enjoy the guidance of God's Spirit we must always ask: Is what we propose to do in accordance with the principles of God's Word bearing on the matter?

The thing that bothered Allen so intensely was the fact that nowhere in the Bible, and certainly not in the work of the greatest of all missionaries, could he find warrant for so much that was most characteristic of the missionary enterprise of his day. Where in the New Testament, he asked, do we find missionaries keeping control for years and years of the churches they founded? Where do we read about the constant appeals for funds at the home-base to maintain the churches on the mission field? Where do we read that the standards and practices of the church at Jerusalem or Antioch had to be the norm for the churches in Macedonia or Achaia? Where in the New Testament do we read that all manner of human activity such as education, rural reconstruction, hospital work, and so much more is either a preaching of the Gospel or a proper assistance to it?

With such questions Allen assailed the missionary methods of his day. He placed over against them the method of St. Paul: The preaching of the Gospel in the power of the Holy Spirit. To preach the Gospel meant the communication of principles, not the initiation of a set of rules and regulations for the government of the church and of its members. The Gospel meant bondage to Christ and freedom from all else. This Gospel was preached in the power of the Spirit. This meant for Paul *to place believers in liberty*. . . . He believed powerfully in the liberty with which Christ makes men (and churches) free. He believed that the Holy Spirit is a Spirit of wisdom, illumination and judgement. He believed all believers have this Spirit and that they are, because of this, mature and able to order their own affairs. Ordination was a gift to be conferred by the missionary, but it was not a gift that might be withheld. The New Testament church is mature and free, for the Church

* *Methods*, p. 5. The quotations from *Methods* and *Expansion* are taken from the 1930 and 1949 printings respectively. Those who are interested in personally studying Allen's writings may obtain a catalogue of his and other publications on Indigenous Church and Mission Methods by writing to World Dominion Press, Founder's Lodge, Mildmay Park, London, N.1.

is the body of Christ, and the Spirit of Christ is the Spirit of freedom. It may therefore not be treated as a ward but be given independence.

> To do this required great faith; and this faith is the spiritual power in which St. Paul won his victory. He believed in the Holy Ghost, not merely vaguely as a spiritual Power, but as a Person indwelling his converts. He believed therefore in his converts. He could trust them. He did not trust them because he believed in their natural virtue or intellectual sufficiency. If he had believed in that, his faith must have been sorely shaken. But he believed in the Holy Ghost in them. He believed that Christ was able and willing to keep that which he had committed to Him.*

This essentially simple and thoroughly scriptural view had profound consequences for Allen's conception of the missionary task:

> It is, I suppose, now almost universally admitted that we cannot hope, by multiplication of missionaries, to reach the vast populations of China, India, and Africa, not to mention the rest of the world, nor to cover the whole of these great areas with mission stations, still less to provide mission schools and hospitals sufficient to supply their needs.†

Only the native Church itself, Allen saw, can bring the Gospel to the nation. It should therefore be the striving of the missionary to establish a fully independent Church at the earliest possible moment, equip it with essential authority, and let it in its own way bring the Gospel to its own people. This does not require large outlays of money from abroad; keeps the missionary as an initiator of the Church, not as lord over its life and its faith; avoids the galling tensions between missionaries both to give and native pastors and elders eager to take authority. And it avoids the reluctance of the native Church to take authority, as so often happens, after it has been brought up at the apron-strings of the missionaries. It brings into being a spontaneous Christianity that will freely communicate the Gospel, spurred on by the urge of a regenerated heart to tell others of the salvation and freedom that it has found.

A recent *Banner* carried a report of such a spread of the Gospel on our Nigerian field. Said Mrs. E. H. Smith to the synod:

> A good report comes from Mr. Recker in the northern district. . . . Rev. Recker's area is marvellous, but it was not the work of the white man. We have men there who when farming is finished, will spend months telling the good news, even though it means persecution. Some are beaten and another's house was burned over his head. Mr. Recker goes to places where he has never been before and finds groups of as many as twenty-five who come together to pray and sing the songs they know and then go home.‡

It is in this way that the New Testament Church spreads. And it is in this way, it may be added, that the Church at Antioch came into being (Acts 11:19ff.). This is the *natural* way. Only when this way *cannot* be followed should we be concerned to find some other method. But surely this should be taken as the *normal* way and we should not propose all manner of human activities as equivalent possibilities, as having right to equal standing. The silence of Scripture on this score is indeed significant and in our bustle of fund raising, dual budget finance, building, administration, we should not allow the divine silence to be lost upon us.

* *Methods*, p. 194, 195.
† *Expansion*, p. 24.
‡ 10th July issue, p. 884.

Allen on Institutions

Allen has a great deal to say about the use of institutions on the mission-field, notably educational institutions. Particularly effective treatment of this subject is found in the chapter "Civilization and Enlightenment" in his *Expansion*, and in two pamphlets, *Education in the Native Church*, and *Mission Activities Considered in Relation to the Manifestation of the Spirit*.

We in the Western Church have long been brought up on the idea that when we institute a Christian school on the mission-field we thereby convey Christian education. Not so, says Allen. Christian education, he held, is more the education *of* Christians than *by* Christians. Before there can be Christian education there must be Christian educands. "Christian education is education in Christ, and presupposes a certain relationship of the person who receives it to Christ. Eliminate that relationship and the education ceases at once to be Christian for him who receives it."* In the pamphlet *Education in the Native Church* the issue is put even more sharply. "Teaching received by a Christian from a non-Christian is made Christian in the Christian mind; teaching received by a non-Christian from a Christian is non-Christian in the non-Christian mind. . . . An education rooted and grounded in the life of the Church occupies an impregnable position" (p. 24).

Allen must be correctly understood here. He does not mean to say that he is indifferent to Christian education for Christian children. He meant emphatically to say that a heart regenerated by God's Spirit will enable even education given by a non-Christian to serve the ends of God's glory; and, conversely, that, though an unconverted mind absorb ever so much teaching by a Christian teacher, it will in reality receive no Christian education.

This insight is one of the reasons why Allen so strongly emphasized the work of the Spirit. He deplores the much speaking about missionary "activities" because they tend to hide the one true and all-overshadowing activity of the Christian mission.

> I venture to insist that missionaries of the Gospel have only one proper activity, the ministration of the Spirit of Christ. The material, social, political, physical advancement of the nation is not their proper, direct work. Their sole direct work is to bring to Christ those whom He has called and to establish His Church; and the social, political, physical, material progress of the people must spring out of that, and be the direct fruit of the Spirit in them.†

One of the major objections to all institutional work is that it is so obviously the *missionaries'* activity. When the Gospel is preached and men accept it they can immediately convey to others the glad news they have received. But schools, hospitals and other activities that have not arisen from their own Christian life and community must indefinitely remain "missionary activity." They remain foreign, artificial, even an imposition, and tend to obscure the true purpose of the mission's existence.

It is true that this type of missionary activity has had its fruits and blessings. But, as Allen points out, missions by the sword had fruits and blessings too (p. 28).

* *Expansion*, p. 126.

† *Activities*, p. 32.

God's Word never returns void. He overcomes our errors, our want of judgement, our trust in self and in our activities. It is not at all inconceivable that a future generation may pass on our financial Christianity the judgement we now pass on the military Christianity of the medieval and post-medieval period. Against better intentions missions by money can replace missions by the Spirit.

Allen would have missions minister to men the Spirit of Christ. He would place men in liberty, in freedom, in independence of men and in dependence upon Christ. Then there will come into being truly independent churches, churches that may rightly be called indigenous churches. Such churches will develop their own life under the guidance of the Spirit, they will develop their own Christian education, their own manifestation of mercy, they will apply to their environment the meaning of the Gospel for their life. They will take their place alongside the older churches that brought them into being. They will be the purpose of missions realized.

I close with the famous quotation from Allen that both sums up his criticism of missionary practice and calls us to a renewed conception of missionary responsibility:

> We have been anxious to do something for them (the native peoples). And we have done much. We have done everything for them. We have taught them, baptized them, shepherded them. We have managed their funds, ordered their services, built their churches, provided their teachers. We have nursed them, fed them, doctored them. We have trained them, and have even ordained some of them. We have done everything for them except acknowledge any equality. We have done everything for them, but very little with them. We have done everything for them except give place to them. We have treated them as "dear children," but not as "brethren."*

* *Methods*, p. 186.

Paintings and Sculptures by Young Africans

An entirely new collection of Cyrene (Southern Rhodesia) art has recently arrived at the headquarters of the Society for the Propagation of the Gospel. It consists of over 1,200 paintings and sculptures. An Exhibition of these was held in May, in Conduit Street, London, W.1, and replaces the former Cyrene Exhibition which has toured the country with great success since 1949. It shows the astonishing development which has taken place since that date.

Cyrene School was started by Canon Edward Paterson who was trained as an artist in the London Central School of Arts and Crafts and has recently been made one of its Fellows. The School is near Bulawayo, Southern Rhodesia, and teaches all the usual Primary School subjects. Its pupils come mostly from the Mashona and Matabele tribes who have little or no indigenous art. By isolating his pupils from all European influences and making art a compulsory subject for all, Canon Paterson has been able to create a genuine and spontaneous African art which has an important contribution to make to world culture. It is fresh and stimulating. When in London recently, Canon Paterson was told by a leading authority, "You have succeeded in doing with African boys what we in Europe have completely failed to do."

In the fifteen years since this unique school was opened its products have become world famous. Several of them are owned by the Royal Family. H.M. Queen Elizabeth the Queen Mother, when in Rhodesia, visited Cyrene at her own request.

Following this West End showing the Cyrene Exhibition is already booked for showings in Cathedrals and Public Art Galleries for the next eighteen months.

Church, Home, and Family

Irma Highbaugh

THE Christian religion in contrast to other religions must not only be understood, accepted, and the ceremonies performed, but it must also be lived. "You are My friends if you *do* the things that I command you," said Jesus, and James admonished us: "Be ye doers of the word and not hearers only." The place where much of life transpires for men, women, youth, children, and in the Far East, always the grandparents too, is in the home. The deepest of all emotions centre here in the family. The most lasting and basic influences come from experience in the home. A consideration of the problems of which people are keenly aware and an analysis of them will indicate the places where the Christian Church has failed in its recognized task, and lost opportunities to help its families in their most strategic area of human life, as well as to seize this area of life as its salient field for evangelism.* It is this recognition of failure and lost opportunities which is responsible for the Christian Home Movement in the churches of some countries of the West and a growing number of the East.

What are these problems of family life with which people are struggling? Stated in their somewhat rough and unrefined form as they have come from the pens and pencils of hundreds and from the lips of the tens who seek family counselling, these problems are the more incisive in their urgency.

1. What is the Christian religion as it applies to family-life? What is the difference between the Old Testament and the New Testament message, between the Christian message and Old Custom (in the West it is usually New Custom), and the Old Religions?
2. How can we hold Family Worship so that all members of the family want to attend, so the youth won't run away and the children won't go to sleep? (This symbolizes all the questions about Christian nurture.)
3. How can we make our children obey us? This is frankly stated as applying to teen-agers, young children, children out of the home on jobs, and married children and the way they live their lives. In its many ramifications, the question reveals a vast lack of knowledge of child development, respect for the personality of one's offspring and recognition of the need for independence.
4. Marriage, who shall select the mate, parents or youths, elopements, mixed marriages. What has marriage to do with religion?
5. How can we keep from quarrelling? Some individuals and groups see clearly that the component parts of family quarrels need to be considered. How shall Christians use their money? How achieve unity in the family? This is as pertinent to the East as to the West with different factors operating. Husband-wife relations are basic to all these questions.

There are many other questions. There are the problems of health, and houses, work and wars, all of which have a bearing on the

* The writer's experience has been limited to her own home country for study and observation, and to the Far East for work. Therefore the illustrations and statements of this paper will be taken from these countries of which she has first-hand knowledge.

problems listed and are the responsibility of the Christian Church. At the moment, these five are uppermost.

1. *What is the Christian religion as it applies to family life?* Is this Christian family-life work religious? "I can see that this Christian Home Work is good social service for the lay people to do but I am called to preach the Gospel." This statement made by a young married university student recently converted from Buddhism expresses an attitude which exists far too widely in the Christian Church. The Christian religion is something to be preached, even to be taught, he felt. It has to do with conducting services which have a parallel in the old religious ceremonies, and like the old religion has nothing to do with marriage or family life in the home.

The lack of knowledge of the Christian message to the family is so universal that it must be considered first of all in this article. Nor is this lack confined to Asia or the younger Churches. "What pre-marital counselling do you give those who ask you to perform a marriage ceremony?" we asked an American pastor of a church with a thousand members. "Oh, all that sex stuff, they'll learn it soon enough after they are married. I just perform the ceremony," was the reply. No recognition of Christian marriage as a sacrament which the minister had the supreme opportunity to give the couple at this most highly emotionally charged ceremony of their life. The answer was not different from that of an old Chinese pastor with too little training for his high calling. Asked a similar question, he replied: "My face would be red if I spoke to them of marriage before the ceremony!" He clearly had in mind only the old Chinese meaning of marriage—procreation. What a contrast was another old Chinese pastor who said: "This matter of making the family Christian cannot be achieved with an occasional reference, I will speak three-or-two sentences regarding the Christian way of the family each time I speak or preach. They need help all the time to realize the difference between the Christian way and the way of the old religions from which they have come."

An African university student was commenting on family life in his area. "An African man must have many wives to till the soil," he said. "It is not fair for Christians to be discriminated against as they are when the missionaries insist on monogamy in marriage. Many men in the Bible had several wives. So it is good Christian practice; they are only trying to make us conform to a Western way." This Christian student had no realization that the Old Testament practices and the New Testament teaching, the teaching of Jesus, differed. He looked only at his environmental economics with which the church had not apparently dealt.

There is serious need to clarify the Christian message for ministers so that they can teach their flocks about Christian family life. One minister performed the marriage ceremony for one of the daughters of a Christian mother and a Buddhist father. This particular daughter avowedly followed her father and announced herself as a Buddhist. She was married to a Muhammadan. The sister who recounted the situation is a staunch

Christian and had some question in her mind about this kind of a Christian marriage ceremony. One country in Asia takes great pride in teaching "pure theology" to its students for the ministry. The writer spoke to the students on "Some Problems of Family Life on which Ministers are called to give Counselling." It was a resumé gathered from ministers whose churches had been visited. Following the lecture, many students came to say: "These are our own personal problems, but no one gives us help on them." There is clearly need for more understanding of what the Christian message is to the family, to help Christians to discern clearly between the Christian way and Old Custom, and old religions, and between the Old and New Testament viewpoints.

2. *How can we hold family worship*? "Family worship was formerly almost 100 per cent. among our people and has now dropped to less than 50 per cent.," lamented a Karen church-leader. The Karens make up the largest single racial Christian group in Burma and have been a great moral and ethical force, providing a high number of school teachers, government and society leaders. How can the time be suited to modern conditions, how can worship be made interesting to varied age-groups of the family, and finally, can the adults be willing to allow younger members of the family to have a turn in arranging and leading the family worship? These are problems with which Christian families are struggling in Asiatic countries. The time is past when the head of the family may issue a command and all members will follow in becoming Christian, or taking Christian nurture. Old Custom set elders and youth far apart, and New Custom, in the form of radio, television and the comics has pulled them still further apart.

WHAT is the Christian interpretation of the daily events of life? Answers must be given by the Christian family and they need the help of the Church. "How many of you have given a course in your church on how to conduct family worship?" has been asked many pastors' groups. A few have begun to try to help families in this way. "Do you ask the blessing before meals?" has been asked of many youths and adults. The answer in the East sounds very American. "We never eat together." And so Old Custom where children were separated from adults for food, and New Custom where everybody is separated by a great business, both operate to eliminate this opportunity to recognize the Giver of all good gifts, and to discuss the Christian meaning of daily experiences.

3. *How can we make our children obey us*? This question includes all the puzzling problems of child - development. Posed in Burma, it comes up also in many countries of the world, and especially in the younger Churches. The post-war freedoms have come along with new governments and new educational systems. Old segregation of boys and girls has changed, so that new self-disciplines must be taught. We find both teachers and parents wanting to know how. "Here, take him and beat him and make him a good boy or girl!" This is the statement frequently made by parents to teachers, we are told. It was the old way. No dis-

cipline for the child in the home, then suddenly land him in the laps of the priests of temple or pagoda-school expecting them to do the job for you. The new religious leaders should certainly assume the same responsibility, so reason the parents. "How can we help parents to want to assume some responsibility to teach their children in the home before and during school days?"—that is the question posed by school principals and teachers. The old way operates when the girls' dormitory of a government university must be locked at six p.m. to protect the girls. "Our neighbours are so unreliable that we must lock our girls into the brick building at dusk to protect them from the boys," said a high-school principal.

"He doesn't know who his own mother is," said an aunt of a two-year-old, cuddling the child. Is it not one of the reasons for so much insecurity among older youth and adults? In the large family the infant is passed from one lap to another, from one breast to another, until he finds no real anchor anywhere.

Courses in the family life institutes offered for older youth on "Preparation for Marriage" and "Home Making" have often been filled with 12 - 15 - year - olds. There is little understanding that different ages need different things. Offer a course for young teen-agers from 12-16, and one-third of the enrolment has often been 20-35 years of age. Adults are offended because they see no reason why everyone should not have the privilege. Young people everywhere are asking for an opportunity to get acquainted under wholesome conditions. The Christian Endeavour meeting is often composed of everyone from kindergarten to grandparents. "It doesn't hurt the children to attend, they like to go," said an outstanding church-leader. "But where do the youth get acquainted?" The answer in that community came when a couple went "to the jungles" for a closer acquaintance. "How can we help the girl who went to the jungles and then the man left her with a child?" This question posed by a brother is an unanswered question before the Christian Church.

An occasional parent shows the way. A Chinese father and a teacher by profession said: "I need a whole course on the Christian way to deal with younger teen-agers. My son, who is now twelve years old, has utterly changed his personality. If I could learn to understand him and my ten-year-old daughter during the next few years, I would be a better father, and a better teacher of teen-agers too."

4. *Marriage.* "Youth in Burma largely get their ideals for marriage from the modern Burmese novel. The theme is always the same. A man sees a girl, they fall in love, and cannot restrain themselves, so they are off to the jungles with no ceremony of any kind." This came from a committee of the Student Christian Union of Rangoon University as they planned for a pioneer study course on boy and girl relationships and preparation for marriage. "The old ideal of shyness taught in the home does not prepare us for modern social relations," wrote a Christian young man. "I am glad to learn some of the first steps in the social approach to the opposite sex, and it is a comfort to learn that girls

also find it difficult. We must work at overcoming the handicap of extreme shyness!" How universal this need.

"Can mixed marriages succeed?" wrote one youth as he asked for a counselling period. "I am one race, and she is another. I must follow my destiny and she must follow hers, but anyhow we will marry for we cannot live without each other. Please tell us what to do." Elopement is frequently encouraged by even Christian parents, as it is cheaper than a marriage and avoids the need for courage to hold a more simple ceremony. The Church must help parents to recognize the Christian implications of a couple living together for a few days or a few weeks before the ceremony even though it coincides with Old Custom. Another problem is that of forced marriages on children for economic gain or social prestige. "Marriage Guidance Counselling is most needed for the parents of teen-agers," declared a group of Rangoon pastors. So many problems would be avoided if parents and youth could openly discuss the meaning of Christian marriage, plan together on mate selection, expenditures for marriage and home plans.

A young couple in Shanghai, the parents of three young children, were noted for a very happy marriage and smooth relationships with the "old folks" who lived with them. "How do you accomplish it?" the couple were asked. "We had a preparation for marriage course in the church as youth where we got to know each other, a series of pre-marital counselling periods from our pastor who married us in the church, so naturally during the first two years, when times of stress came, we went to the pastor for guidance," the husband said. "It's not always easy to live peaceably with our old people," said the wife. "But our recreation and much of our intellectual growth comes in the church with other young couples, and we do things together. That is the big factor in our happy married life," she concluded.

5. *How to keep from quarrelling?* A group of Officers of Women's Societies, Mothers' Unions and others felt that this was their single most difficult problem. When they analyzed why they quarrelled, 85 per cent. of those families found it was over money. Not enough money, debts, divergence of opinion about how to spend the money, children's expenditures . . . a long list. Little keeping of accounts (many did not know what income they had), no open information for children and youth about money matters. It was the same wherever one went. "If we can learn how to use our money and how to get unity in the family, most of our quarrels would be eliminated," said one prominent Christian leader. For him, his wife and their nine children, how to keep out of debt was the dominant issue.

Preventive measures would certainly eliminate a large proportion of family quarrels, but not all. Tensions are always present where human beings live together.

How to get unity in the family is one of the knottiest problems of modern life. How to find time when family-members can even get together to do the things which help to bind them together and leave memories which brighten all the years ahead! Women of the lower economic levels have always worked, and increasingly they work

ıt of the home in great industrial reas. In many countries of the ast, every educated woman seems) be at work out of the home. Get the teachers into the family fe programme, and you will have l of our church-women" was heard gain and again in one country. ı another, all meetings seemed to e geared to nursing babies. At a ertain moment, a large number of ıe women left . . . time to urse the baby! "It's the economic ressure. We had plenty before ıe war," is the general explanation f both men and women. Primary, it is not really that. An able roup of Christian business and rofessional women in Asia saw it ıore clearly. "It's no good talkıg about keeping women in the ome," they agreed. "We want) be out making our contribution ı society, to have recognition for ur work which we do not get in ıe home, and to get a wider outook on life. What we must udy is how to achieve family alues . . . for our children, nd to have time and energy to njoy our husbands." But for the nost part, the family is all there ı the home with only father or lder youth out earning. And still ıere is no unity. Companionship f husbands and wives has never een a goal of most marriages in ıe East. A pastor and his wife came for counselling, one by one. Already she had left him once, and a committee of frantic church-members had gone to bring her back. Many incriminating things had been said on each side, children had been beaten to vent the anger of parents against each other. Now, she threatened to leave him again. "What is the trouble?" she was asked. "He scolds me in front of the guests and makes my face small," she replied after much thought. "Everything else I can stand, but not that." What was his trouble? "She doesn't keep my clothes mended so I can look well before my audiences," was his concern, among many others. It was an arranged marriage with his consent. After much listening, the question was asked him: "Do you like her?" And his reply was, "Do I like her? I never thought about it. I am used to her. I must have someone to keep my house, and look after me so I can preach." Mutual respect, love, a demonstration of the family of God? Old Custom prevailed in that pastor's family. What of his flock?

These problems are all universal and indicate the reason why the Church must be working at Christianizing the family so that they can live a message of Christ which draws others to Him.

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—**Richard Dimbleby, O.B.E.**

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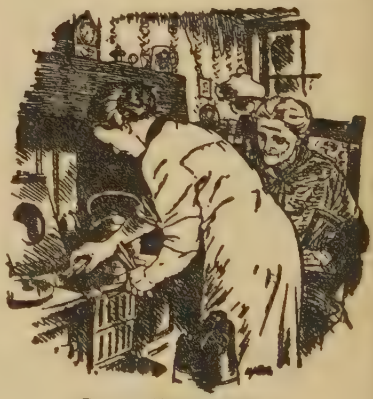

Goodwill in action

WHERE THERE'S NEED—THERE'S

The Salvation Army

Storm-swept islands of hill, moor and stream

In the Orkney and Shetland Islands

By An Island Minister

'N the whole field of Home Mission enterprise, there is nothing more colourful than ıe work which the Church carries n in the Orkney and Shetland slands. Perhaps the Shetlands ave the greater appeal to the nagination because of their disance from the mainland—some wo hundred miles north-east of Aberdeen—and because the work ıere is attended with no little egree of hardship and difficulty.

Lerwick, the capital of the hetland group, is a distinctive ttle town with its quaint, narrow treets and lanes and its houses, in laces, jutting right into the sea. But the real Shetland—the Shetand which lingers long in the nemory—is found in the country istricts and outer islands.

In the clear northern atmophere, you can see the roads vinding for miles ahead among he hills and valleys or skirting the ea-shore, while dotted all over are he picturesque white - washed ottages of the island folk, each ottage with its peat-stack for fuel.

Shetland people live partly by mall-scale farming and partly by he production of the beautifully oft and warm hosiery that is nown all over the world. Although they are of Norse lescent they speak English always, ut with a delightful Norse accent hat falls pleasantly upon the tranger's ears. They are an inensely sociable people and the tranger within their gates is made o feel at home in every way.

Because the soil is very poor, most of the men-folk at one time or another have had to go to sea and in the process have picked up a knowledge of world-affairs beyond anything that could have been gleaned from text-books. To sit by their cottage fireside at night and listen while they talk of strange things seen and heard in the ends of the earth is an experience not readily forgotten.

When we come to the realm of religion, we touch upon the very heart and centre of the islanders' life. It is a life that has changed and is changing still in many ways; but one thing has never altered—their life of faith and their loyalty to their Church. From the minister's point of view there is no more rewarding field of service than among these island-people who have proved so quick to respond to every effort made for their spiritual advancement.

The average winter programme undertaken by all denominations of the Church throughout the islands would astonish many a minister in our cities and towns. The work involves travel over great distances, over hill and moor and stream and storm-swept roads with no shelter at all from the elements.

Think what church-attendance means to many of them. Living as they do in widely scattered and sometimes isolated communities it happens often that attendance at church involves them in anything from ten to fourteen miles walking

if they come to morning and evening services. It can readily be seen, therefore, that from minister and people alike the spirit of sacrifice is demanded if the work is to go on.

Every evening of the week is fully occupied in the conducting of services and prayer-meetings in outlying areas for the benefit of the older people who live too far away from the parish-church to be able to attend the regular services there. These week-night services are held sometimes in a schoolroom or more often in the people's own homes. To reach them the minister or missionary may have a walk of four miles each way and he might not get back home till about 11 p.m. The children have to be looked after also and for their benefit Bible-Classes are usually held before the ordinary service or prayer meeting.

The hard-working women-folk of the islands have played a noble part in the work of the Church. Through their Women's Guilds they have given of the best of their skill in knitting varied garments which are sold annually for the funds of the Church. To the Shetland housewife, her weekly Guild night is an event. The Guild usually meets in the manse and the meetings are completely informal; but it is safe to say that the moment most looked forward to is when the minister comes in towards the close of the evening to conduct the devotions. In a world of unrealities, nothing is so real to them as the love of God and the sense of His abiding presence.

In the summer months weary and jaded folk from the cities and towns come North in ever-increasing numbers that in the peacefulness of these islands they might find that which is denied them amid all the feverish activity and fretfulness and worry of life in the world of business and commerce—a renewal of contact with the old spiritual values and certainties which alone can make life worth living.

As the article on the following page is about the Rev. A. A. Louw, this notice is of particular interest.

MISSIONARY HONOURED

The Order of the British Empire has been awarded to the Rev. A. A. Louw, pioneer missionary of the Nederduits Gereformeerde Kerk (Dutch Reformed Church) and founder of the Morgenster mission station in Southern Rhodesia. It is believed that this is the first time that the O.B.E. has been awarded to a missionary of the Dutch Reformed Church. Although he had no knowledge of the Native language of the area when he first went to Southern Rhodesia, he later translated the Bible into Chikaranga, the language of the Vakaranga Natives.

South African Outlook, April, 1954.

Ninety-Two—and Still a Missionary

J. Semmelink

ON the opening day of the recent Synod of the Dutch Reformed Church of the Cape Province—the Church responsible for the Mashonaland Mission—the following message was read from the pioneer missionary, A. A. Louw:

> Say to my Church: I am at the end, and the evening shadows have become long. Say to the young people of our Church: I never regretted that I devoted my life undividedly to the service of the Lord. Say to the young men of our Church that they must come forward to take the places on the mission-field that have become vacant. Call upon the Church to accept and retain Mashonaland as its heritage.
>
> 1891 — 1954

. . . . .

How tremendous are the acts of God! One of His labourers, Andrew Louw, planted the small seed sixty-three years ago, and now, instead of native *kraals* on Mugabe's hill, in Mashonaland, now in Southern Rhodesia, there is a semi-modern village, Morgenster (Morning Star), with about 1,200 Natives and 84 missionary inhabitants. This is the centre of the Mashonaland Mission of the Dutch Reformed Church of Cape Province, South Africa, and is only about four miles from the ancient and mysterious ruins of Great Zimbabwe. Electric lights throw long rays into the darkness of the night and may be seen even from Garai-outpost, at a distance of twenty miles. Electrically driven saw-mills and corn-mills sing, and a red petrol-pump is always ready to serve thirteen motors and a mission-lorry. Ten schools, including one for deaf and dumb, and one for European children, offer educational facilities for young Bantu to the number of 35,000. In 1951 a third mission printing-press was started. It was in 1950 that the whole Bible was joyfully and solemnly received.

The sick of tribes and tongues from all quarters of the compass, even from outside Southern Rhodesia, crowd the hospital. Sometimes they have to wait for hours for the three doctors working overtime, and an insufficient nursing staff.

These are a few of many proofs of the grace and goodness of God during sixty-three years.

Not everything is well, however, and we must record with sorrow that one of the evangelists near Morgenster secretly kept a second wife for a period of over four years, until, through difficulties at home, his children brought the sin to light. Not only did he himself commit adultery, but, as a minister of a sect, "The Crying Church," he will continue to be a danger for weak members of our Church, providing a welcome to beer-drinkers and polygamists.

The former name of Mashonaland was Banyailand. Almost 400 years ago De Silveira tried to christianize the great king Munhumutapa and his vast kingdom. The king and several followers were baptized, but very soon, upon his orders, the priest was strangled and thrown into a pool of water. For hundreds of years the people

had no other opportunity of hearing the Gospel. The State crumbled to pieces. The Varowzi invaded the kingdom about 200 years ago, and this was the beginning of a state of submissiveness to a foreign power.

A greater hardship came to the people of Mashonaland when the Matabele turned up from the west, about 1840. This people of Moselekats, or Mzilagazi, were sadistic plunderers. On account of their rapaciousness they themselves had only recently been chased away by the "Boers" of the Transvaal. Every tribe now had to have its *nhare* (hiding-place) in the granite *koppies* (hills). From the tops of the *koppies* horns were sounded and the warnings broadcast: "*Madziti we! Madziti we!*" (The Matabele are coming!) upon the approach of the feared *impis* (armies) with their assagais. There seems never to have been an effort at simultaneous action because one tribe went out to rob and murder another. No people could be in a more deplorable situation. And above all, they had no ray of light of the Gospel to lighten their dark hearts. But God, in His grace, sent new opportunities to this people. The true light which, coming into the world, enlighteneth every man, was coming to Banyailand.

In 1864 the Dutch Reformed Church of the Cape of Good Hope sent their first missionary, the Rev. Stefanus Hofmeyr, to the Soutpans Mountains in Northern Transvaal. Passing hunters told him about a deplorable people further north. That people became a burden upon his heart. For a quarter of a century he pleaded and urged that the Church might find and send somebody to replace him so that he himself might go to the country around Zimbabwe. Listen to his pleading:

> But, oh, brothers and sisters who have with me one faith and one hope . . . who have seen the abyss from which we have been saved, but in which the poor heathen still quietly sleep, who understand the word, "Bid them to enter . . . !" Perhaps your place is among the heathen. Have you yet been to your inner room to consult the Lord whether you are in your right place? (*De Wekker*, 1st, June, 1866.)

Again, in a letter, dated 13th March, 1874, to the Christians of South Africa:

> I feel urged to call upon you once more. . . I fear that the mission-matter is not sufficiently understood.

He asks for intercession for the opening of the doors of Banyailand. A sisters' prayer-circle at Stellenbosch, in Cape Province, responded and continued to make intercession for twenty-six years. In the meantime, Mr. Hofmeyr sent Basuto evangelists across the River Limpopo to Lobengula, king of the Matabele from 1870-1893, to entreat for permission to evangelize the Mashona. As hard as a Pharaoh he resolutely refused. Year after year his *impis* continued to invade the Mashona and rob them, in spite of the fact that they themselves had a mission-station working in their midst.

But God was preparing new opportunities. The Native Church of Basutoland became interested, and, in 1873, sent a certain Aser to Banyailand (Mashonaland) to investigate the possibilities of mission-work. Upon his return the conference discussed his report for a long time until one member, a Mosotho, put a half-crown upon the table, saying: "We now must discontinue talking and do something." Before long the Basuto

had collected a sum of £500 for the enterprise, and in 1877 François Coillard, of the Paris Evangelical Mission of Basutoland, and a great "trek," left for the Banyai. After a few months an *impi* of Lobengula carried him off. (This led eventually to the founding of the Barotseland Mission in Northern Rhodesia.)

In 1880 Schwellnus and Knothe, of the Berlin Mission, joined a company of hunters to investigate the possibilities of mission-work in Banyailand. They, also, were temporarily held up by the Matabele. God was still preparing His Church in South Africa.

A turning-point had to come. Thirty years of missionary work among the Matabele had not altered them much. The "Chartered Company," with rifle and bayonet, crossed the boundaries in 1890. This was the turning-point. The next year an ox-wagon went up north, over the Bubi- and Mgenezi-flats, and Andrew Adriaan Louw, first missionary to the Banyai, or Mashona—a pioneer of the Dutch Reformed Church of the Cape of Good Hope—drove his tent-pegs in on the mountain of Mugabe, the site of the present township of Morgenster.

To-day there are eight mission-stations, with nine congregations. There are over 13,000 members, not counting those who are in heaven already; 8,000 catechumens; nearly 35,000 children in the mission-schools, with more than 900 native teachers teaching them the Bible systematically day by day. Eleven have become ministers.

The founder was a young man of poor health in 1891. God graciously added day upon day, year upon year, and he is still with us in his ninety-third year.

With the christianization of the people there comes the danger of superficiality. The people say: "We desire the Dutch!" But the labourers are too few. For that reason the Government is closing doors. This presents an opportunity to the Roman Catholic Church, of which it makes full use. One Roman priest said: "We are here to kill your work." Will the Dutch Reformed Church again accept the challenge and send more ministers, teachers, nurses, builders—or must God make another plan?

"Call upon the Church to accept and retain Mashonaland as its heritage."

Freedom in Peril

THE sad story of discrimination against the Protestant Church in Colombia continues. In some cases there has been persecution of ministers and missionaries working in connection with the Church. Early this year the Government issued orders which made Evangelical work impossible in the so-called "Mission Territories." These cover three-quarters of the country's area, although not its most populous parts. Nevertheless the restriction is a very severe one and quite unjustified. Now measures are decreed to carry matters even further.

The Constitutional Assembly of Colombia was due to meet in May. At the time of going to press, the proposal to be laid before it was that two new articles should

replace the present article 53, which, at least to some extent, guarantees freedom of religion, although it has often been disregarded in the past. The two new articles eliminate all reference to religious freedom, and place non-Roman Catholic Christians in a position of inferiority, imposing upon them grave civil disabilities. One of them states that acts of worship and what is called "proselytizing activity" will be permitted inside churches, implying, of course, that it will not be permitted outside them. Another announces the principle that public education will be in accord with the teachings of the Catholic religion, but goes on to imply that private teaching institutions, for example Evangelical schools, will only be allowed to exist for the exclusive benefit of persons belonging to "religions other than the Catholic." These changes mean that, in spite of the fact that Colombia has assented to the Declaration of Human Rights of the United Nations, there is, in the field of religion, no longer any real liberty, but only a régime of tolerance. The sentence, "Liberty of conscience is guaranteed," which was in the old constitution, disappears in the present proposals. The words "liberty of worship" give place to "tolerance" of worship, and the right to disseminate religious information other than that of the Roman Catholic Church is forbidden.

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The World To-day

E. J. Bingle

Missions and Governments

WHAT receives little publicity as compared with the atrocities and killings by Mau Mau is the steady effort which is being made by the Government of Kenya to rehabilitate the thousands of Kikuyu who have been under the influence of Mau Mau and who are now living in camps enclosed by barbed wire. There has been first of all the task of sorting out those who are likely to respond to such efforts at rehabilitation from those who are regarded as irredeemable, for whom some more drastic treatment such as permanent exile is intended. What methods of rehabilitation are feasible is a matter of debate. It has become clear that talking has little or no effect, and that activities which occupy men's bodies and minds are more likely to succeed; such activities include crafts and occupations, especially the cultivation of the soil, and also leisure-time pursuits including games and hobbies. This may sound banal enough but it needs to be remembered that many of those concerned have known no settled occupation for years past.

Such programmes require resources, not so much in money as in personnel and in training and motive, which governments are not altogether fitted to provide. It is not surprising that in such conditions governments turn to missions for help, because it is recognized to some extent that missions have specialized experience and persons, and embody motives of the kind which are relevant to this situation. In this sense the Kenya situation is not unique: years ago the provincial governments in India turned to missions for help of this kind in the settlements of the so-called criminal tribes, and some very remarkable work was done by certain missions which did not receive much publicity. More recently in the resettlement areas of Malaya the help of missionaries has been sought, and a number of missionaries belonging to various missions are at work behind the barbed wire. The barbed wire, it is explained, is intended much more to keep intruders out than to keep the settlers in.

Situations of this kind raise questions which missions and churches find perplexing. The receipt of grants-in-money for doing work which is in some ways the proper function of governments, but which governments cannot adequately or properly fulfil, is not new. The educational and medical activities of missions in Africa and Asia have largely rested on this basis, and there have always been some who have questioned the propriety of missions undertaking work on these terms.

Nevertheless there are real differences in these newer situations. The older activities have never been seriously coercive, while these new ones are definitely within a framework of compulsion for which the barbed wire may be a fitting symbol. The persons behind the barbed wire are not there because they (or their families) have chosen to be there. In these new settlements the whole of life has to be re-shaped, from people's daily occupations to the secrets of

DR. KAGAWA AND THE SUNDAY SCHOOL

Addressing a World Sunday School Conference, Dr. Toyohiko Kagawa, the famous Japanese evangelist and social worker, said: "The Sunday School through religious education is a wonderful method of evangelization, well systematized to convey the Word of God to children and young people. Boys and girls can easily be led to God and to Christ through Sunday School teaching."

Throughout the world this remains true. If the Christian Churches devoted more of their resources, manpower and energy to Sunday School work the result might well be incalculable.

For over one hundred and fifty years the National Sunday School Union has concentrated upon providing leadership and help in the evangelizing of children and their instruction in the Christian faith.

It has done this in many ways, not least through its Business Department, which issues Lesson Helps, Scholars Papers, and a wide range of literature on Sunday School and Christian Youth work. It is also the publisher of the famous Shaw Bible Pictures, the largest individual collection of its kind in the world.

If you have a Sunday School problem, write to the *National Sunday School Union, Business Department,* 104/5, *Newgate Street, London, E.C.*1.

How many Lepers are there

in Lebanon and Transjordan?

To ascertain this, amongst other things, two of our missionaries visited Silwan, some three miles outside Jerusalem, and it was decided to re-establish here the work of our former Leper Home in Jerusalem, discontinued in March, 1951. Thus

The Healing and the Helping Hand

is stretched out once more to the lepers of Palestine. Amongst these Arab patients are 7 or 8 who formerly in our Home at Jerusalem, have, like so many more, wandered the streets and mixed with all and sundry, with no supervision.

This recommencement of the work will be a heavy responsibility and it is estimated that £2,000 a year will be needed for maintenance.

Will You Stretch A Helping Hand?

Please earmark your gift "Leper Work" and send to DORIS E HUNT, Secretary

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their souls, if the scheme is to register any kind of success. The personnel required must therefore include persons of many different gifts and training, or individuals with a quite remarkable and unusual combination of talents who exist indeed, but not in large numbers. Nor can such undertakings be thought of as short-term undertakings. Such transformation is a slow business, liable to many failures and set-backs, requiring a generation before its results can be fairly assessed. In the meantime governments and governmental policies change and such schemes may become (as has happened elsewhere) the sport of local politics and even more of personal ambitions and frustrations.

There is here a real challenge and opportunity to local churches and to missions and to those who support missions from afar off. Of the challenge to local Christian witness we have an illustration in the response made by an anonymous group of Africans and Europeans which has put out a small book entitled, *His Kingdom in Kenya.** Such opportunity and challenge need to be understood within the limits and terms on which they appear: they involve the clear assertion of Christian witness *within the context of compulsion;* relations with government are matters not only of formal definition but of persons and local co-operation, without political ties; they need to be set within the possibilities and resources and the mission of the local church.

What is a Secular State ?

One of the confusions which bedevil the relations of Pakistan and India is the Indian claim to be a secular democratic State, while Pakistan claims to be an Islamic State. Nor is this confusion over the meaning of the secular State limited to Pakistan; it exists within India itself and outside. For some the word "secular" is interpreted as "secularist" or anti-religious; the Indian State can hardly become this with a population which includes some 300 million Hindus, some 40 million Muslims and 10 million Christians. The old word in India was "neutral," which in some ways better expressed the intentions of Government towards the various religious bodies within the State.

A group of Indian Christians has recently been studying this question of the meaning of the secular state and they have issued a preliminary report of their findings in a small pamphlet which is of great value.† They claim that the secular state in India is the only possible ideal for a country with a composite population professing many religions. It was achieved after a long struggle and its resultant benefits are already manifest. The ideal is consonant with the Christian view of the distinctive functions of Church and State. The ideal is challenged in India by the intolerant activities of communal political parties and by the failure to implement it on the lower levels of administration.

There are specific problems which need to be solved before the ideal of a secular state can be realized. Thus there has been a tendency to equate Indian culture

* By Adelphoi (a pseudonym for the group). Published by Hodder and Stoughton.

† *The Secular State in India*: a *Christian point of view.* Obtainable from Y.M.C.A. Publishing House, 5, Russell Street, Calcutta.

with the religious practices of the majority community; in some Tribal Areas the religious practices of one faith have been forced on people of another religious group by government order. Political parties have raised the cry, " Religion in danger " in an effort (which proved unsuccessful) to gain power. Tolerance and religious liberty are not the same thing, where tolerance is taken to rest on the assumption that all religions are equally true.

Within such a secular State Christian citizens have special responsibilities; they must not seek special privileges as Christians, they must seek for common ground for political action on which citizens of different religions can act, and work for national solidarity and unity. They have a special task in bringing to terms the new age of science and industry and the historical national culture-patterns, and in healing the breach of occidental and oriental forms of culture which exist in tension in some parts of India. The Christian responsibility goes beyond mere toleration, beyond securing justice in human relations; it involves the discovery of those forms of service through which the love of God can be mediated and His forgiveness interpreted in the actual situations of life.

This study is to be continued; indeed the actual situation in India will compel Christians to study continuously the meaning of the secular state in day-to-day practice. Meanwhile we may quote two examples of interest in the relations of Christians with secular Asian States. It is reported that non-British Roman Catholic missionaries are applying for Indian citizenship in some numbers, doubtless with the intention of by-passing the restrictions on entry and return of foreign missionaries and of expressing solidarity with the people among whom they are to live and work. They are also said to be intent on securing in India professional qualifications, in medicine and education for example, presumably with something of the same purpose in mind.

The second illustration comes from the Far Eastern Broadcasting Company, which conducted what it calls Operation Conscience to urge patriotic and righteous responsibility on Filipino citizens during the recent presidential elections: what happens in the Philippines is significant for the rest of Asia. Following this, the Company was asked by the government radio of Japan to produce a special broadcast on the Philippine elections which covered, one way and another, the whole of Japan. These non-partisan interventions in politics may prove of some importance as Christian witness.

On Missionary Meetings

Real life is meeting, not meetings, but public meetings there must and presumably will be until the experts in so-called audio-visual aids have rendered them unnecessary. The annual crop of meetings in May (or thereabouts) which takes place in London is a remarkable phenomenon of British religious history, especially on its missionary side. There are signs of decline in some quarters, of life in others. History has been recently commemorated with the 150th anniversary of the founding of the British and Foreign Bible Society and of the Church Missionary Society. Imagination kindles and trembles a little at the thought

what may have happened to em and the world by the time ey celebrate their bicentenaries. The form of these meetings mains fairly constant, the con- nt varies. There is usually e distinguished chairman, lay ecclesiastic. There are the issionaries who report on their elds mostly with cheerfulness it who find it increasingly diffi- ult to convey the situation in hich they find themselves. Last it by no means least there are e representatives of the younger urches associated with the Soci- y. They are usually the success the evening and are followed ith rapt attention, but they too re in an equivocal situation. They re guests of the Society, speak- ng to a foreign audience; their aditions of courtesy are in many ases far stronger than our own and ey too face the problem of pre- enting a situation which is chang- g so rapidly and which is becom- ng inherently more strange and erplexing to their audiences. What ey say tends to differ in emphasis nd perspective from what the issionaries say: what they do not ay but only think, their audiences t any rate the more perceptive mong them) are left to wonder.

There are stubborn problems ere: the societies represent a mited group of enthusiasts in the cal churches, who are regarded y some of their fellow church- en as escapists from the real local sks, despite their claim that the orld-mission of the Church is ot an extra or an option, but is tegral to Christian faith. The udy of the missionary obligation the Church, both in relation to e world situation to-day and to e nature of the Church itself, equires to be brought down to the grass roots, to local situations where there is far less acceptance of what the societies regard as fundamental than is sometimes assumed. The presence of the leaders of the younger churches is a challenge in many ways: are the societies, in their organization and propaganda, as we have known them, really adapted to this new situation? Or what is the representative of the Church of South India to say to people who know that at their local level anyway there is no real sign of growing together into one church, in which the very possibility of such a thing is scouted?

A missionary from Africa with long experience will talk of life in the bush, of demon possession, of a primitive background, quite in the old style; another will speak of nationalism, dominion status, strikes and trade unions, of political agitation and Communism, all in the new style. At what point does the Christian Gospel transform life at both those levels? And in what ways are their hearers, aware in some confused fashion that the Gospel and the Church in which they stand are to the ends of the earth and to the end of time, to be brought to see where they come in?

Are there Bridges?

A recent visitor from France confirmed in the course of conversation much of what will appear in the next issue of *World Dominion* in an article by Dr. Schomer. He had many interesting things to say regarding the question of priest-workmen, and indeed of more general tendencies within the Roman Catholic Church in France. In some quarters of that Church in France there have been tendencies which apparently give French

Catholicism an aspect differing from that worn by the same Church in Spain or in part of Latin America. This is not altogether new, as was pointed out by Father Christopher Dumont in his article on the Roman Catholic Church in the 1952 edition of *World Christian Handbook* (e.g., on p. 103). In particular there seems to be something like a regular exchange on the theological level, and also within the field of missionary reporting and what is termed on the Continent "missiology." That this is not confined to France can be seen in the Roman Catholic discussions of Karl Barth and other Protestant theologians in Germany, of which accounts are given in the March 1954 number of the *Scottish Journal of Theology*. We ourselves have had some experience of this in the eagerness with which Roman Catholic missionary journals have sought for copies of World Dominion Press publications, notably the books of the Rev. Alexander McLeish, the re-issues of Roland Allen's books, and the editions of *World Christian Handbook*, and in the fair-minded reviews which have been printed in France, Belgium, Holland and Germany.

What all this amounts to is difficult to say. In France at least there appear to be groups of Roman Catholics whose positions and central affirmations show a shift which the heirs of the Reformation can at least appreciate. On more practical questions, it has been remarked that the booklets published by UNESCO on the race question, one by a Roman Catholic, the other by a distinguished Reformed theologian, might have been interchangeable. In face of a highly centralized, authoritarian and dogmatic Church all this may be negligible. But we are reminded of a film of Pygmies building a bridge over an impassable river in Belgian Congo. As the tiny Pygmy climbed a tall tree and then, tied to it by a flexible cane, swung himself out over the river carrying a coil of thin flexible cane, until (after several attempts) he was able to fix the cane to a tree top on the other side of the river, it seemed incredible that a firm bridge could result. But within a few days, as the film showed, a strong bridge of cane was built high above the river and the Pygmies were swarming across it with huge delight.

Chinese Overseas

Some time back there were reports in *World Dominion* of the work of Pastor Stephen Wang among oversea Chinese in Britain. Recently we received an account of a visit of Pastor Wang to Paris which raised the possibility of an extension of this work to oversea Chinese in France. The scale of this work is necessarily minute but it seems to be growing and it is of importance when we recollect the isolation of these groups of strangers in strange lands, tragically cut off from their homeland.

The Meaning of Empire

T is no longer fashionable to speak of Empire. We rightly and properly speak of Commonealth, and the memorable voyage f Her Majesty the Queen and her usband to Australia, New Zeaind, Ceylon and the islands of the eas, has brought vividly before us ie variety of the Commonwealth. verywhere, Her Majesty was reeived with spontaneous enthusism and demonstrations of loyalty f a kind that empire alone does ot evoke. Power can compel pplause and organize a mass emonstration: dictators are well ersed in these tricks. Freedom nd fellowship are of more subtle nd delicate flavour: they are not veeds that grow in every soil. But vhere they are present the fervour nd depth of their expression are nmistakable. This was the quality f the tribute that was rendered to he Queen.

But let us return for a moment o the old and now unpopular vord, empire. From the earliest imes, the idea of empire was ineparable from the stern requirenents of morality and of responibility. Power must not be livorced from the restraints of noral law, and the high intent to ead by service. It is not true that ower always corrupts, as Acton naintained, but it is usually true, s he also insisted, that absolute ower corrupts absolutely. There s no more emphatic word on the onnection between power and noral, indeed, religious duty, than he word of the prophets of the Old Testament. On almost every page stands out. The restoration lories of Israel depend at every tep on her return and obedience o God. If her light is ever to shine, it is because the glory of God is risen upon her.

The "noble pagans" saw something of this too. Its most famous expression is in the sixth book of the *Aeneid*, where Virgil paints the imperial destiny of the Roman eagles:

> *Others, I know it well, the breathing bronze shall chase*
> *And from the death-cold marble upcall the living face . . .*
> *Be thine, O Rome, to rule. And let this be thine art:*
> *To spare the fallen foe, and crush the proud of heart.*

Empire was not to be lightly held or idly handled. It was not to be a tyranny: to wade through slaughter to a throne and shut the gates of mercy on mankind was forbidden. "A great empire and little minds," said Burke centuries later, "go ill together." When men were sincere, the responsibilities lifted their thoughts to God. It was a stoic emperor (Marcus Aurelius) who exclaimed: "The poet saith, 'Dear City of Athens,' but wilt not thou say, 'Dear City of God?'" When men were perverse, the empire was Caligula (or was it Nero?) deploring that the Roman people did not have but one neck that he might sever it with one blow.

After Constantine, it was the decline of the Roman empire that brought the most serious challenge to Christianity. Rome was sacked by Alaric and his Goths in A.D. 410. This event deeply impressed the imagination of the age. Was not the decline of the empire the fatal result of abandoning the old gods? This was the central question of the Christian apologetics of St. Augustine's day, and to answer it he wrote *The City of God*, in which,

for the first time, the spiritual meaning of empire is given content and definition. Challenged to produce a philosophy of history by which Christians could explain and justify the march of events, he traces, with superb strokes of his magnificent brush, the lineaments of that new "City." "Two loves have created two cities: love of self, to the contempt of God, the earthly city; love of God, to the contempt of self, the heavenly" (Book XIV).

It is a moving testimony to the grip that the conception of empire held on the minds of men that almost exactly nine hundred years later, in 1309, Dante returns to the same theme. His prose work, *De Monarchia,* is divided into three books. In the first he attempts to prove that empire is a necessity for the welfare of man. In the second he purports to show that Rome attained the imperial dignity of right. In the third, he demonstrates, by theological arguments, that the authority of empire proceeds direct from God and not through the mediation of any "vicar." This has a modern reforming sound, and Dante was at heart a reformer. His work is a general treatise on the nature of man, government and human destiny, and knowing the while that earthly hopes sicken, he seeks with deep devotion the goal of inward peace and liberty.

The Middle Ages drew to their close with the idea of the divine authority of empire well established and often abused. Yet God, the source of all right and all true authority, was the *meaning* of empire at its highest and best. With the revival of learning, the rise of new nations, and the discovery of unknown lands, the question of the *mission* of empire pressed insistently. The Catholic kings of Spain and Portugal, the imperial powers of the time, gave the right answer. If the sanction of empire came from God, the mission of empire must be to spread the Gospel of His redemption. Camoens opens his *Lusiads* by reminding his readers of the double duty of Christian kings to spread both faith and empire. The friar and the soldier were bidden to march side by side. It all seems rather naïve to us men and women of different and more sophisticated times. At least empire did not mean absolute power without restraints that sought to conquer the world only a few years since: it was power with a mission, often ignored but always latent.

Towards the end of the eighteenth century, a few men perceived that the spiritual mission of empire was not exhausted in the preaching of the Gospel: the imperial process itself must be subjected to the insight and criticism of Christian principles. There had not been lacking those who, like Las Casas, had in the name of Christ sought to soften the cruel blows of conquest. But the Christian conscience failed to find any widespread expression until saints went into politics and slavery was abolished throughout British dominions. The British Empire, in the decades that followed, grew and flourished mightily. Victorian imperialism was patronizing, cocksure and liberal. If only all the world played cricket, the political disputes would be so easily settled in the tea interval. Was not tea itself one of the happier products of empire? Nevertheless, caricature it as we may it was an era when the Gospel was

ıread throughout a large part of e world. It was also an era, as seems to us to-day, of incredibly ght-hearted optimism and a self-ıportant assurance without limits.

Through the shadow of the globe
we sweep into the younger day:
Better fifty years of Europe than a
cycle of Cathay.

et the century closed with a sum-ıons to repentance and humility rom the same pen which had por-ayed to a delighted audience the iumphs of empire:

Judge of the Nations, spare us yet,
Lest we forget, lest we forget!

That is only half a century ago. ınd now these conceptions of mpire, familiar to our fathers, eem like an unsubstantial pageant ıded. The Commonwealth, as we now it to-day, has taken their lace.

It is hard to get men to say just vhat the Commonwealth is. Per-aps that is no bad thing, for dis-ection is only to be performed on ıe dead. The Queen, by her imple grace and dignity, by her teadfastness in the public worship of God, has enriched with fresh neaning the new office of Head of the Commonwealth. We must ıot forget that the Commonwealth s not a community of even nomin-ılly Christian nations, but of Moslem, Hindu and Buddhist peoples as well. Yet we must hope ınd pray that some of the great piritual possessions which have ome to our hands mainly hrough the Gospel will for a long uture be held and honoured in the Commonwealth as a whole. I nean freedom, good faith, peace, ruth and mercy. In a crowded vorld of hostile blocs of power, vhere the only formula for survival o far proposed is simply the crude assumption of coexistence, we must hope that the Commonwealth may mean stronger bonds of understanding and mutual obligation. The members of it are members one of another, and if one member suffer, all the members suffer with it.

And we must pray that the freedom to teach and preach the words of Christ may remain and be welcomed amongst us in all parts of the Commonwealth. In this crucial matter Christians do not claim any privileges. What they expect for themselves they welcome for all. It would be nothing short of a tragedy if any one of the component units of the Commonwealth failed to give an example of the practice of freedom in a world two-fifths of whose population are denied any real access to it by their Communist rulers.

In those dependent parts of the Commonwealth with the government of which Great Britain is charged, we have a special responsibility. Here, indeed, it is essential to the " mission of empire " not only that the Gospel be taught and men and women gathered into Christ and His Church, but the process of government be elevated and informed by Christian purpose and insight. This certainly means, among other things, continued expenditure on development and welfare for the good of the people, even if such spending were to require a lowering of the standard of living at home. The money is so little in comparison to the national budget of the United Kingdom that there is no likelihood of this happening, but the acceptance of the principle is a test of our sincerity. A further warning is necessary. If the meaning of

"empire" rests in the recognition of the authority of God over all human life and government, then material progress must be accompanied by spiritual. Otherwise the Commonwealth, particularly the backward sections of it, will move onward in all except love and obedience to God's will. The final word to civilizations that are thus confident in their own achievements was spoken long ago: "God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified."

If there is one collective sin more than any other that is likely to cause dissension and strife in the Commonwealth, it is racialism. Even the churches are divided along racial lines. Who would dare say that the kind of picture presented in Forster's *Passage to India* is anything but a terrible judgement on the West in the East? Race prejudice is not innate: it is learned. Not being innate, it can be cured. The Bible provides no basis at all for disunity or division in the Church based on race. That there are racial barriers in the Commonwealth, and outside of it, of great complexity and poignancy, no one will deny. They will not be solved by a mere enumeration of principles, Christian, liberal or scientific. But this makes it all the more urgent that Christians should start to grapple with the matter, and solve it in the Church, that the Church may solve it in the world.

The mission of "empire" is not to be accomplished without much dedication and even suffering. The empire of Christ throughout the world is the final goal, and the road winds uphill to the very end. Simple ends are hard to achieve, since they allow of no deviation and exclude all alternatives. What could exceed the simplicity and dignity of the words addressed to the Queen in the Coronation Service, still familiar in our memories: "Receive this Orb set under the Cross, and remember that the whole world is subject to the Power and Empire of Christ our Redeemer." That subjection to Christ will not be achieved even partially without much toil and sacrifice. In this sense there is an inner empire which first has to be won, a conquest of the petty and the unworthy in each of us:

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates:
Neither to change, nor falter, nor repent;
This . . . is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory.

K. G. G.

Help Malaya!

DEAR CHRISTIAN FRIENDS,—During the last few years the Churches in alaya have been facing one of the greatest challenges in their history—it is, the call to enter the New Villages in the name of Christ.

Growing out of the emergency, over half a million people, mainly Chinese, ve been resettled in over 500 New Villages. These range in size from a v hundred in population to growing townships of 10,000 and more. though the scheme was originally a defence measure, designed to protect e many people living on the edge of the jungle from Communist intimi-tion and exploitation, it has since been broadened into a great and positive cial project, an attempt to build the resettled villagers into responsible mmunities. Education and social welfare services are being built up.

This development has meant the opening of a great door of opportunity the Churches. There has been freedom for evangelistic work, and help educational, medical and social work has been welcomed by the authorities. e most recent report of the overall Malayan picture shows that there e over 130 Christian workers resident in 65 villages, with something like 0 voluntary helpers in 43 other villages. Churches have been built, hools opened, clinics established, and many are hearing for the first time the love of God in our Lord Jesus Christ.

The Malayan Christian Council is seeking in many ways to promote nristian witness in the New Villages. One of its agencies, the Literature ommission, is concerned to aid church workers in the distribution of nristian literature—for Christians and non-Christians, and in the production suitable books, pamphlets and tracts. Recently plans have been started r the beginning of libraries in the New Villages where we have resident orkers. Chinese books are of course important for this. But there is great demand for English teaching, and a place for English books in ch libraries. Books in simple English would be of great value. We feel ere are many in our churches at home who would have such materials d who would be glad to help us. We append a list of suggestions, and mmend this project to your prayerful interest.

List of types of books required

ibles and Testaments—especially recent plain translations.
iblical commentaries of the small type, exegetical and expository.
unday-school reference works and materials.
hurch History books such as E. Bevan's *Christianity* or V. Walker's *A First Church History*.
oung people's books, biographies of great Christian heroes and saints.
hildren's books, especially pictorial Biblical materials.
andard English works; good fiction, written from Christian standpoint.
ood periodicals, and Christian magazines (addresses could be supplied for regular sending of these).

All books should be sent to the Rev. J. Sutton, Malayan Christian Council, iterature Commission, 61, Co-operative Housing Estate, Gurney Road, uala Lumpur, Malaya.—Yours sincerely,

J. R. FLEMING
(Gen. Secretary, Malayan Christian Council).

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